E TEACHING OF THE QUR'AN

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THE TEACHING OF THE QUR'AN,

WITH AN ACCOUNT OF ITS GROWTH AND A SUBJECT INDEX.

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NOTE ON TRANSLITERATION OF ARABIC NAMES AND TERMS

In default of a universally recognised standard of transliteration I have accepted the following as approximating to the best systems in use, without entering on minuter distinctions.

Broadly speaking, the consonants not mentioned below have the same value as in the leading European languages. Otherwise (following the order of the Arabic alphabet):

The elision of *alif* (ا) and the *hamza* (ء) are expressed by an apostrophe, e.g. *rasūlu'llāh*, *nisā'*.

th (ث) = English *th* in *thing*.

ḥ (ح) = a modified, deep guttural *h*.

kh (خ) = *ch* in *loch*.

dh (ذ) = *th* in *the*. (In Persia and India read as *z*.)

ṣ (ص) = modified *s*.

ẓ (ض) = modified *z*.

The Arabic letter '*ain* (ع), being unpronounceable by Europeans, is rendered by an inverted apostrophe, e.g. *sharī'ah*.

gh (غ) = a voiced *kh*, something like the French *r*, *grasseyé*.

ṭ and ẓ (ط & ظ) = modified *t* and *z*.

q (ق) = a deep guttural *k* sound.

The long vowels in Arabic are:—*Alif* (ا) = *ā*; *wāw* (و) = *ū*; and *yāy* (ي) = *ī* (continental value in each case). The corresponding short vowels are rendered a, u, and i (unmarked). The first two in some dialects are pronounced ĕ and ŏ: hence such differences as Muḥammad and Mohammed; Qur'ān and Koran.

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PREFACE

This book is intended to present the body of religious and moral teaching contained in the Qur'ān itself apart from the Traditions which form the second main basis of the Moslem faith. The need for it has been impressed upon me during several years in which I have had frequent opportunities of lecturing to missionary candidates and others on "Outlines of Islām."

The Qur'ān is slightly longer than the New Testament, but in contrast to it, and not less so to the Old Testament, it is a one-man book, which exhibits manifestly the workings of a single mind under strong religious and other impulses. The Jews and Christians, from whom Muḥammad drew the mass of his material, stood out in his view as "People of Scripture," and from the very first Muḥammad believed himself to be the recipient of portions of a heavenly writing which were to be embodied in a new Scripture for believers in his message. To present a clear idea of what this book contains, as distinct from later comments, however authoritative, is as necessary for a real comprehension and evaluation of Islām as is a clear exposition of the teaching of the Bible itself, as distinct from subsequent theology, for the understanding of Christianity.

Islām from the beginning was a theocracy, and it can still only be understood as ideally a religion and state in one. Muḥammad was a prince as well as a prophet, and not only led in prayers and preaching, but commanded armies and

15769

controlled as an autocrat both foreign and domestic policy, besides doing the work of a legislator who claimed divine authority for his laws. There is, however, no authentic official collection of his correspondence, rescripts and treaties except what is contained in the Qur'ān. Fragmentary though the materials may be, it is here that we see reflected the basal relations between the religious and civil powers in Islām.

During the last hundred years Islām has increasingly come into contact with other faiths, especially Christianity, no longer as the religion of rulers who for a millennium enforced its observance by the sanctions of civil and criminal law, but as one faith, tolerated and protected in its exercise, side by side with others. Even more penetrating has been the influence of religious, social and political conceptions and ideals, the free inflow of which is no longer hindered. Faced by the life and thought of a new age, Islām is struggling with the difficult task of adjusting its early medievalism to the demands of a modern world. Naturally the tendency of progressive Moslems, from Sir Sayyid Ahmad onwards, has been to disown the accretions of their schoolmen, and to recur to the one sacred volume as the sole genuine expression of faith and practice incumbent on the true Muslim. But, in making this use of an Arabian book of the seventh century, these progressives have claimed, or at least exercised, a great latitude of interpretation, many results of which are highly repugnant to the orthodox. The thoughtful missionary or other Christian will not withhold his sympathy from those who are striving to vindicate a place for a historical form of monotheism in the new thought-world; but in order to form a judgment on their success or failure in so important and difficult an enterprise it is very necessary that he should be able to estimate correctly the actual teaching of the Qur'ān as a whole or in any given part. To serve as a practical help in this direction is the object of this little manual.

I am venturing to offer it because I know of no book in English that gives a comprehensive sketch of quranic theology, or an all-round subject index. The bibliography on pp. 135 f. shows that parts of the subject have been treated by authors with whose learning I could not pretend to compete, as in the first two chapters of Professor Margoliouth's *Early Development of Mohammedanism*, but for systematic treatment we have to look to three German works: Gerok's *Christologie des Koran;* Pautz's *Mohammed's Lehre der Offenbarung*, and—most complete of all—Grimme's *System der Koranischen Theologie.* The best studies on quranic theology in English are the pamphlets by Rev. W. R. W. Gardner on "The Quranic Doctrines of God, Man, Sin, and Salvation." Great help has been obtained from Hughes' *Dictionary of Islām*, which contains useful synopses of quranic teaching, with references, under many, though far from all, of the relevant headings. Of course there are sundry treatises on Moslem doctrine and duty, with more or less reference to the Qur'ān; but even Sale's "Introductory Discourse" to his translation and commentary includes a large amount of matter drawn from tradition only, and the subject index to Dr. Wherry's edition of Sale often refers to notes which embody traditions going beyond the text.

This volume is not intended to be a manual of controversy, though I earnestly hope that it may be of service to those who are called to the great work of interpreting the Gospel to Moslems. Spinoza has reminded us that human affairs are neither to be wept over nor yet derided, but to be understood. And Dr. Grimme well remarks that "We who have long since imbibed from their original source in the Bible the best conceptions of Moḥammed, find it difficult to realise the impression which they made on Arabian seekers after truth" when first proclaimed. Perhaps one has been helped to realise this during thirty-five years' residence in the Central Panjab, where Moslems are in a majority, through much candid and friendly

intercourse with them. At any rate I have tried to understand the book and its message myself and to cast what I have learned from others in a shape which may be useful to the student and the teacher.

If the references in the Subject Index are reasonably correct this will be owing to their careful checking by my wife. She also compiled the table of variant verse numberings, the lack of which was a great hindrance in dealing with different editions of the Qur'ān.

It is hoped that there may be companion volumes to this, dealing with other non-Christian Scriptures.

H. U. WEITBRECHT STANTON.

TABLE OF CONTENTS

PAGE

NOTE ON TRANSLITERATION 2

PREFACE 3

INTRODUCTION 9

I. Preservation of the Text of the Qur'ān ... 9

II. Divisions of the Qur'ān 12

III. Growth of the Qur'ān in the Life and Career of Muḥammad 16

THE TEACHING OF THE QUR'ĀN 31

I. The Doctrine of God 31

II. The Doctrine of Revelation 38

1. Angels 38

2. Scriptures 39

3. Prophets 43

III. The Doctrine of Judgment 51

1. Death 51

2. Resurrection 51

3. The Judgment Day 51

4. Paradise 52

5. Hell 53

6. The Divine Decrees 4

IV. The Doctrine of Salvation 55

1. The Nature of Man 55

2. Sin 56

3. The Nature of Salvation 56

4. The Conditions of Salvation 57

Repentance, Faith, and Good Works ... 57

The Five Pillars of Religion (Confession, Prayers, Almsgiving, Fasting, Pilgrimage) 58

5. The Way of Salvation 61

Piety—Islām 61

PAGE

V. The Law of Life 63
1. Law in the Qur'ān 63
2. Government of the State 64
3. Warfare 65
4. Slavery 66
5. Criminal Laws 66
6. Civil Regulations 66
7. Domestic and Social Laws 68
8. Ceremonial Laws 69

VI. Attitude to Other Faiths 71

SUBJECT INDEX 75

SERIAL LIST OF SŪRAHS 111

DATES CONNECTED WITH THE QUR'ĀN 114

TABLE OF VERSES 117

BIBLIOGRAPHY 135

INTRODUCTION

Our object is to present the teachings of the Qur'ān, as elicited from the book itself, apart from the Traditions of Islām which form the second basis of the faith. But if the statement is made on good authority that the Qur'ān is the only authentic, contemporary document of Muḥammad's lifetime the question naturally arises: What evidence have we of its authenticity as alleged? To answer this it is necessary to make brief reference to the Traditions and more especially to the biographies of the prophet, so as to see what, and on what basis, they tell us of the preservation, collation, and form of the Qur'ān. We shall find that the utterances of the Qur'ān extend over a period of some twenty-one years, during which immense changes took place in the inner and outer experience of Muḥammad, and that these changes greatly affected the manner of his teaching and to some extent its matter. To understand it with insight we must therefore briefly trace the main stages of growth in the book corresponding to those of his life. Accordingly, by way of introduction, we shall deal very briefly with the preservation of the quranic text, with its divisions and literary character, and with the development of its matter.

I. The Preservation of the Text of the Qur'ān.

With the spread of Islām after the death of Muḥammad the need of recording utterances of the prophet, other than the revelations through Gabriel, presently made itself felt.

It is probable that such records began to be made within the lifetime of men who had seen the prophet. Within the next two centuries they increased enormously, and before A.H. 256 the first sifting and regular collection of the traditions was carried out by Bukhārī (A.H. 194–256) in his work known as the *Saḥīḥ*, i.e. "genuine" collection of Traditions. Meanwhile many of these traditions had been worked up into biographies of Muḥammad. The first of these is by Ibn Hishām, who died A.H. 218; but this contains in abridgment the biography by Ibn Isḥāq (d. about A.H. 150). Ibn Isḥāq drew his information from Zuhrī, who died A.H. 124, aged seventy-two; and he in his turn from 'Urwa, a relative of the prophet's favourite wife 'Aishah, who died in A.H. 94. We are thus brought within reach of the original sources, and if we take into account also the tenacity of verbal memory among Orientals there is reasonable ground for believing in the substantial truth of the facts alleged in the biographies of Muḥammad if they fall in with the tenor of the Qur'ān itself.

Whether Muḥammad himself was illiterate or not is a disputed point, but the emphasis laid by him from the first on a written revelation (96^{4}) makes it highly probable that the work of recording the oracles recited to his followers to be used in prayers (73^{1-7}) was begun at an early time, and the passage 2^{100} ("Whatever verses we cancel or cause thee to forget, we bring a better or its like") distinctly implies the recording of revelations in a written form. Zaid bin Thābit, Muḥammad's secretary, reported: "We" (including apparently other writers) "used in the prophet's house to put together the Qur'ān out of its fragments." This seems to refer to the combining of separate oracles into the longer Sūrahs, such as the second, which are obviously composite. Of the result Zaid says: "When the prophet died the Qur'an was not yet unified," *i.e.* the single Sūrahs had not been collected into one volume. The writer who quotes him (Jalālu'd Dīn a's Suyūṭī) sums up: "During the lifetime of the prophet the Qur'ān had all been written down,

but it was not yet united in one place nor arranged in successive order." The work of collection was accomplished by the first Caliph Abū Bakr, that of collation by the third Caliph 'Uthmān.

The loss of life among the memorizers and reciters of the Qur'ān during the fighting in Arabia after the prophet's death, especially in the battle of Yamāmah (A.H. 12), causedgrave anxiety for the preservation of the sacred text. The Caliph therefore commanded Zaid bin Thābit to collect all the Sūrahs into one volume. He undertook the work with reluctance, but carried it out with laborious care, so that the most careful searchers of succeeding generations have not produced more than nine fragments, and those mostly insignificant, which have a colourable claim to be discussed as variant remnants of the original. The arrangement followed by Zaid was roughly according to length, but the Sūrahs regarded as revealed in Mecca and Medina respectively are kept in distinct groups. There appears to be a certain arrangement according to alphabetic cryptograms (A, L, M, etc.) prefixed to some of the Sūrahs, and possibly there is an attempt at chronology in the order of the numerous shorter chapters, but any such tendency is often infringed by the inclusion of later oracles in earlier Sūrahs, as in the long verse 20 of S. 73, which relaxes in detail the severer commands of an earlier stage as to recital of prayers.

The followers of Islām were thus furnished with a complete collection of the oracles of their prophet, but it was still open to individuals to recite them in their own dialect, with the possibility of misunderstandings in detail, or to use other collections recorded to have then been extant. In a campaign of Muslim troops from Syria and Mesopotamia against Armenia the commander found such a difference in the recitation of the holy verses that he reported it to 'Uthmān, the Commander of the Faithful. Thereupon 'Uthmān borrowed from Ḥafṣah, one of the prophet's widows, her copy of Abū Bakr's Qur'ān and

entrusted it to a commission of four trustworthy men, including the collector Zaid, himself a Medinite, and three others of the Quraish tribe (of Mecca). They were to make four identical copies of the volume, and in case of any doubt as to the form of a word it was to be written down in the dialect of the Quraish to whom Muḥammad belonged. This they did, and one standard copy was deposited in each of the four chief cities of the Caliphate—Medina, Kufa, Basrah, and Damascus. From these only must copies henceforth be made, and to prevent disobedience all other copies were ordered to be burned. The only difference which now affects the reader is a slight variety in the numbering of the verses.

II. The Divisions of the Qur'ān.

The name of the Qur'ān and the word with which its earliest Sūrah, the 96th, begins (*iqrā*) are both forms of a root which means "to recite," whether from memory or from the written page. The Qur'ān is a recitation or thing to be recited, and that not only for the benefit of those who are to be instructed in the divine revelation, but also as the expression of worship due to Allāh; it is the treasury of faith, duty and worship in the very words uttered by Allāh, who is throughout held to be the speaker. Its division is partly literary, partly liturgical; the former is original, the latter secondary.

It is unnecessary for us to dwell on the Muslim scribes' division into 323,621 letters or 77,934 words, but the division into verses is structural. They are named *āyāt* or signs, and the ambiguity between this word and the same term for miracles (sēmeia) is played upon by Muḥammad when he places those who reject his verses on a level with those who despised the signs of earlier prophets, or when he makes his *āyāt* of utterance equal in value to their *āyāt* of action. They are characteristic of the literary form in which Muḥammad cast his utterances. The Arabic poetry of his age offered an elegant form of expression which

would have been highly appreciated; but, even if he had the poetic faculty, which is doubtful, Muḥammad was unwilling to be reckoned among the venal and frivolous bards of his time, just as he distinguished his oracles from those of contemporary *kāhins* or soothsayers. He therefore adopted the form of speech known as *saj'*, or rhymed prose, of which I give the first chapter as a specimen :—

Bismi 'llāhi'r raḥmāni'r raḥīm.
Alḥamdu 'lillāhi rabbi'l 'ālamīn,
A'r raḥmāni'r raḥīm,
Māliki yaumi 'd dīn.
Iyyāka na'budu wa iyyāka nasta'īn
Ihdina 's ṣirāṭa'l mustaqīm,
Ṣirāṭ alladhīna an'amta 'alaihim
Ghaira'l maghẓūbi 'alaihim wa lā 'ẓ ẓālīn.

Various attempts have been made to give an English equivalent. This is Burton's—

In the name of Allāh, the Merciful, the Compassionate.
Praise be to Allāh who the three worlds made,
The Merciful, the Compassionate,
The King of the Day of Fate.
Thee do we worship, and of Thee do we seek aid.
Guide us in the path that is straight,
The path of those to whom Thy love is great,
Not of those on whom is hate,
Nor of those who deviate.

But this is of course somewhat free and it does not rhyme with the *Āmīn* with which the devout Muslim ends the recital.

In a western language this impresses us as jingle, but we should do the earlier portions of the Qur'ān less than justice were we so to regard it. In other Asiatic languages

besides Arabic, rhymed endings to prose clauses and sentences are counted a beauty of literary style, and the early quranic Sūrahs have also a distinct rhythmical cadence. Recited in sonorous long-drawn tones by a practised reader whose whole being is thrown into the effort of reproducing the words of Allāh, they are undoubtedly impressive even to an outsider, and on the faithful the effect is electrical. The chilling result produced by recitation or reading in the tone of ordinary speech is noticeable. Towards the middle period and in the Medina Sūrahs repetition and prolixity are on the increase, and finally the discourse becomes undiluted prose, though even to the last not without occasional loftier passages. Taking the Qur'ān at its best, in point of style it is far below the level of the Bible whether in lyric or rhetoric, argument or narrative. But this does not prevent the orthodox Moslem from regarding the Qur'ān as the supreme proof of its own inspiration by reason of its unapproachable style. His prophet frequently insists on the fact that the heavenly oracles have now been sent down in "plain Arabic," the "vulgar tongue" which all its hearers could understand, and he challenges the poets and soothsayers who opposed him to produce the like. This, of course, they could not, for their verses and spells dealt with a lower level of things. The holy book became the pattern for the highest possibilities of human speech to those who knew Arabic only and accepted the Arabian prophet. To believers of other speech the language of the book which had been vouchsafed as the vehicle of divine revelation was, and is, still more mysteriously magnificent. The translations made by Muslims have been until recently quite slavishly literal for theological reasons. But the attempts of western writers not hampered by such prejudices show that the Qur'ān does not readily lend itself to a translation which is both accurate and pleasing.

The verses of the Qur'ān are built up into chapters called Sūrahs, a word which may mean a layer of stones in

a wall. These chapters vary very greatly in length, ranging from 286 verses in S. 2 (the Cow) to 3 verses in S. 108 (Abundance). The manner of their arrangement, according to length (see p. 2), has resulted, generally speaking, in an inversion of the chronological order, as the longest Sūrahs, which are mainly the latest, come first, while the shortest and earliest are placed last. There is little doubt, too, that a good deal of dislocation of matter has occurred, see, for instance, p. 19. From the fact that Sūrahs are occasionally mentioned in the book itself (as at 11 [16]) we may deduce that Muḥammad did something towards putting his oracles into shape, but how far their present limits or their names are to be ascribed to him remains uncertain.

Of the 114 Sūrahs of the Qur'ān 20 are superscribed as revealed at Medina. Being much longer than the Mecca Sūrahs, those of Medina cover more than one-third of the volume, besides such later verses as were incorporated by the compilers in earlier Sūrahs. The verses in the Arabic text are divided by small circles, but the position of these is not quite uniform in all editions, so that the total number of verses in the book varies from 6239 to 6211. There are five of these numberings, but I have thought it sufficient to give a comparative table at pp. 117–34 of the numberings used in Fluegel's standard western impression and in the Indian editions.

For liturgical and devotional purposes the Qur'ān is further divided as follows:—

Rukū' (= bow) is the name given to sections of about ten verses, after each of which the devout reader makes a bow of reverence.

Juz' (portion), in Persian *sipāra* (a thirtieth), signifies one of the portions for recitation on each day of the month of Ramaẓān. The *juz'* is divided into four sections: *rub'* = a quarter; *nisf* = a half; *thulth* = three quarters.

Manzil (stage). Of these there are seven to guide the worshipper who desires to read the Qur'ān through in a week.

All these divisions are marked on the margin of the book, and it is by them that the Muslim reader quotes passages. Verse numbers are not marked in Oriental editions, and Sūrahs are quoted by name not by serial number. The names are taken from some word or phrase in the Sūrah. The result of this mechanical division is that the Muslim reader, unless he be a memorizer (*ḥāfiẓ*), is often very slow in identifying passages.

III. The Growth of the Qur'ān and the Career of Muḥammad.

For the purpose in hand it is not necessary to do more than briefly to mention the principal events in Muḥammad's career, and from the quranic point of view we may conveniently divide this into three periods. The first, up to the first flight of many of his followers to the shelter afforded by the Christian King of Abyssinia (A.D. 615) includes the beginnings of prophecy and the early teaching at Mecca. The second, up to the Flight or Hijrah of Muḥammad from Mecca to Medina in A.D. 622 (A.H. 1)* comprises the later type of Meccan Sūrahs. The third period is that of the apostle of Allāh, who was also legislator, judge and prince at Medina (A.D. 622–632, A.H. 1–11). The chapters of the first and second periods are less distinctly differentiated from each other than those of the second and third, and in any case it cannot be pretended that more than approximate accuracy is attainable in the division thus made. For convenience sake the chronological succession as given by Rodwell in his translation of the Qur'ān is here generally followed.

* A. H. stands for *Anno Hegirae* = in the Year of the Flight, this being the Moslem era. The Moslem calendar being lunar its year numbers only 354 days and its months go round the solar year, making a difference of a little over a year in each 33 years of our chronology. The Christian date can be found with approximate correctness from any year of the Hijrah by his rule: From the Hijrah year number deduct three per cent. and to the remainder add 621·54.

1. *Up to* A.D. 615; *Emigration to Abyssinia.*—Muḥammad was born at Mecca about A.D. 570. His father belonged to the Banī Hāshim, a family of the Quraish tribe, which was dignified by its position as guardian of the great central sanctuary of pagan Arabia at Mecca, known from its shape as the Ka'bah or cube. His grandmother belonged to the powerful tribe of the Banī Khazraj at Medina, and he thus had connections in both the principal cities of the Ḥijāz, the leading province of Arabia. In 576 Muḥammad was left as an orphan to the care of his paternal uncle Abū Ṭālib, who faithfully discharged his obligation though he never embraced Islām. The Qur'ān bears witness to Muḥammad's thankfulness to Allāh for His care for an orphan lad and to his sympathy with the orphans of his community. In 595 Muḥammad, at the age of twenty-five, married Khadaijah, a wealthy widow of the age of forty years, with whom he lived happily for five and twenty years. She bore him two sons and four daughters, of whom only Fāṭimah survived. She afterwards was married to her father's cousin 'Alī, son of Abū Ṭālib, whose guardian Muḥammad became about A.D. 605. At the same time, having no son of his own, he also adopted Zaid bin Ḥārith, who sprang from a Christian family. Two cousins of Khadaijah, 'Uthmān and Waraqah, were Christians. Jewish tribes were numerous in the Ḥijāz, and Muḥammad must have had intercourse with them from early days. Whether there was at that time a class of inquirers after truth known as *ḥanīf* (*i.e.* "inclined") is a disputed point. We only know that in the Qur'ān Abraham is repeatedly called a *ḥanīf*, and that others are exhorted to be the same. As a result of these and other influences Muḥammad became deeply dissatisfied with the paganism of which Mecca was the centre, and with the social and moral conditions of his people. About the year 610 we hear of his retiring for meditation to a cave on Mount Ḥirā' near Mecca, and in the next year (611) he received his first revelation. For nearly two years after this the visions ceased. During this *Fatrah*,

or intermission, Muḥammad was not a little depressed, but was comforted by his wife and his Christian cousin Waraqah. In 613 the revelations were resumed, but adherents were few. The most important were from his domestic circle including, besides his wife, his adopted sons 'Alī and Zaid, and his friends Abū Bakr and 'Uthmān, afterwards successors in rule. Many slaves also believed, and these poorer followers of Islām were severely persecuted. For this reason the prophet in 615 advised them to seek refuge in Abyssinia, where the Najāshī (Negus), or king, received them with kindness. This first of the two flights of the early Moslems to Abyssinia marks the close of the early type of oracle.

The chapter with which Muḥammad's ministry opens is the 96th (Clots of blood)—

1. Recite thou, in the name of the Lord who created—
2. Created man from *clots of blood.*
3. Recite thou! For thy Lord is the most beneficent,
4. Who hath taught the use of the pen—
5. Hath taught man that which he knoweth not.
6. Nay, verily! man is most insolent,
7. Because he seeth himself possessed of riches.
8. Verily, to thy Lord is the return of all.

These verses contain in germ the leading ideas of the book. The oracles are intended for recitation, whether to teach man or to worship God. The goodness of God is shown in the creation of man (special emphasis being laid on details of the birth process); and in enabling him to record in writing what he is taught by God. The prophet sees himself opposed by insolent, purse-proud men of Mecca, who are reminded that they have to return to the Creator to be judged by Him. The remaining verses are of a later date, and refer to the special case of an enemy, Abū Jahl, who had opposed the worship of Allāh. He is threatened with hell fire, and the Sūrah ends with the words—

18. Nay! Obey him not; but adore and draw nigh (to God).

The character of the Sūrahs following the Fatrah is well exemplified by 112 (Unity), in which Muḥammad repudiates both the polytheism of the pagan Arabs, and also their sexual conception of divinity—

1. Say, He is God alone:
2. God the Eternal!
3. He begetteth not, and He is not begotten,
4. And there is none like unto Him.

Sins are denounced in the light of coming judgment. 81 (The Folded up)—

8. When the female child that had been buried alive shall be asked
9. For what crime she was put to death.

In 83 (Those who stint)—

1. Woe to *those who stint* the measure;
2. Who, when they take by measure from others exact the full;
3. But when they mete to them or weigh to them, minish.
4. What! have they no thought that they shall be raised again
5. For the great day?

The opponents of the prophet in like manner are threatened with the pains of hell: S. 111 (Abū Lahab)—

1. Let the hands of Abū Lahab perish, and let himself perish! . . .
3. Burned shall he be at the fiery flame.

And their torments are described in 78 (News), in 88 (Overshadowing) and elsewhere.

Similarly virtues are enjoined in the light of the joys of paradise. Those who are ever constant at their prayers, and who own the judgment day a truth, and who control their desires (save with their wives, or with the slaves whom their right hands have won), and who are true to their trusts, these shall dwell amid gardens (70 $^{22-35}$). There virgin brides await them who never age, fruits, flesh,

and wine at their desire, and the salutation, Peace, Peace! (56 [11–36]).

The office of Muḥammad at this time is simply that of a warner: "Warn, therefore, for the warning is profitable" (87 [9]). "Woe, on that day, to those who charged with imposture!" is the refrain of S. 77 (The Sent). For the Qur'ān was revealed to him in the "Night of Power" (97 [1 f]), and it is to be recited for Prayer in measured tones during the watches of the night (73 [1–4]). But while Muḥammad has distinctly broken with polytheism there is not yet the assurance that his message will be victorious: to the unbelievers he says (109 [4–6]): "I shall never worship that which ye worship; Neither will ye worship that which I worship; To you be your religion, to me my religion."

The Meccan idolaters are conservatives who dread the results of change. Besides accusing him as an impostor, the proudly contemptuous among them set down the new preacher as one possessed with jinns (demons); or as a *kāhin* (soothsayer). When he warns them they say: "He is certainly possessed" (68 [51]). Allāh replies: "Warn thou then: for thou, by the favour of thy Lord, art neither a soothsayer nor possessed" (52 [29]). The majesty of the message is emphasized against scorners. "The criminal, when our signs are rehearsed to him, says: Tales of the ancients" (83 [12 f]). To which the answer: "Yet it is a glorious Qur'ān, written on the Preserved Table" (85 [21 f]).

The exhortations of this period are enforced by frequent oaths by various things created; by the pen and what they write (68 [1]); by the fig and the olive (95 [1]); by the signs of the Zodiac (85 [1]); also by refrains, a frequent feature of the Qur'ān, *e.g.* in S. 55 (The Merciful), which celebrates the power and goodness of God in creation and judgment in an address to men and jinns with the refrain, "Which then of the bounties of your Lord will ye twain deny?" The appeal to history begins with a reference in S. 105 (The Elephant) to the deliverance of Mecca from invasion by Abraha, king of Abyssinia (in 570), with his array of

elephants. There are beginnings also of the appeal to former Scriptures in a vague form, as when Muḥammad supports his monition to almsgiving, prayers and belief in the life to come by an appeal to "the ancient rolls (*ṣuḥuf*), the rolls of Abraham and Moses" (87 [18 f]). The first references to the fate of unbelievers in former prophets appear in a vague form, as in the mention of Pharaoh and Thamūd in 85 [17 f].

2. *From the first Abyssinian Flight to the Hijrah* (615-622). —After three months the refugees returned, in consequence, it is said, of a report that Mecca had been converted. The biographer Wāqidī explains the origin of this by relating that Muḥammad had recited to his fellow-tribesmen the opening verses of S. 53 (the Star) in which verses 19 and 20 run:

Do you see Allāt and Al-ʿUzzā
And Manāt the third beside?

to which he then added:

Verily these are exalted females
Whose intercession is to be desired.

winding up with the closing words of the Sūrah: "Prostrate yourselves then before Allāh and worship." The leaders of the Quraish were glad of this concession to their old belief and joined him in worship, but Muḥammad was ill at ease. Gabriel visited him in the night; he confessed his sin and was pardoned, and in place of the concession to idolatry the words were revealed:

What! shall ye have male progeny and Allāh female?
That were indeed an unfair partition:

the allusion being to the Arabs' dislike of female offspring (16 [59 ff]). He adds: "These are mere names," but, as we shall see, it is not their existence but their divinity that is denied. The lapse is referred to later, once and again (17 [75]; 22 [51]), but it was never repeated.

Opposition to Muḥammad and his message increased, and though he was encouraged by the conversion of ʿUmar (the second Caliph) he again advised many of

his adherents to migrate to Abyssinia, and some of them remained there till A.H. 7. From 617–619 the Moslems were banned by the Quraish and had to retire to the quarter of Abū Ṭālib, emerging only at the annual pilgrimage feast. The Sūrahs now become more argumentative. Muḥammad approaches the Jews, not without some success: "They to whom we have given the Scripture rejoice in what hath been sent down to thee, yet some are banded together who deny a part of it" (13 [36]). His appeal to the former prophets of whom he had learned from the Jews gained him a favourable hearing, and he reproduces many Old Testament stories in their talmudic form as current in Arabian Jewry. So in "the Ranks" (37 [73–148]) we have Noah, Abraham, Moses, Aaron, Elijah, Lot, Jonah: in 40 [21–56] Moses, Pharaoh, Haman and Korah are jumbled together: in S. 12 (Joseph) we have the consecutive story of Joseph, distorted with legendary matter, of which Allāh says: "In revealing to thee this Qur'ān (*i.e.* recital) we will relate to thee one of the most beautiful of narratives, of which thou hast hitherto been ignorant" (12 [3], cp. [103]). In S. 19 (Mary) we have the story of John the son of Zachariah and of Mary and the infant Jesus in accordance with the apocryphal gospels current among the Christians of Arabia, with curious added solecisms, such as making Mary the mother of Jesus to be also the sister of Aaron.

We can hardly be surprised that his opponents should again have brought against Muḥammad at this time the accusation of plagiarism and forgery: "The infidels say: This is a mere fraud of his own devising, and others have helped him with it. . . . And they say: Tales of the ancients, that he hath put in writing! and they were dictated to him morn and eve" (25 [5 f]). In 25 [32] he laments: "Then said the Apostle: O my Lord! truly my people have esteemed this Qur'ān to be vain babbling." To which Allāh replies by emphasizing the excellence of the book: "The best of recitals hath Allāh sent down, a

book in unison with itself and teaching by iteration; the very skins of those who fear their Lord do creep at it" (39 [24]). "A blessed book have we sent down to thee, that men may meditate its verses" (38 [28]). "The holy spirit (Gabriel) hath brought it down with truth from thy Lord" (16 [104]). "We have made it an Arabic Qur'ān that ye may understand, and it is a transcript of the Archetypal Book, kept by us; it is lofty, filled with wisdom" (43 [2 f]). It is incomparable: "verily, were men and jinn assembled to produce the like of this Qur'ān, they could not (17 [90]). "If they shall say: It is his own device, say: Then bring ten Sūrahs like it of your own devising, and call to your aid whom ye can beside Allāh, if ye are men of truth" (11 [16]). The Qur'ān is its own proof, not as literature, be it marked, but as dogma.

The friendly attitude of Muḥammad towards the Jews at this time is further shown by his adoption from their language of the name Raḥmān (the Merciful) for Allāh. At first there seems to have been some doubt about this in the minds of his hearers. "When it is said to them: Bow down before A'r Raḥmān, they say: Who is A'r Raḥmān? Shall we bow down to what thou biddest?" (25 [61]). Accordingly the oracle comes: "Call upon Allāh, or call upon A'r Raḥmān, by whichsoever ye will invoke him" (17 [110]). This name is preserved in the *bismillāh* or invocation. On the same line at this period are several appeals to the goodness of God in nature as in 23 [18–22]. The Qur'an confirms the Torah: "Before the Qur'ān was the Book of Moses, and this book confirmeth it in the Arabic tongue" (46 [11]). Still Islām is now proclaimed as the one religion (21 [92]), and obedience to Allāh and the Apostle begins to appear as the basis of Islām.

In 619 the ban of the Quraish against the family of Hāshim was removed, but not long after both Khadaijah, Muḥammad's faithful wife and first believer, and Abū Ṭālib his staunch, though unbelieving, protector died. In 620 Muḥammad went on an unsuccessful mission to Ṭā'if

south-east of Mecca. On the way back in the vale of Nakhlah he was cheered by the vision of a company of jinn who listened to his preaching of Islām and believed (S. 72, Jinn). But the same year at the pilgrimage seven men from Medina met him and promised to tell of his mission. Next year (621) twelve men came ready to pledge themselves at 'Aqabah to worship only Allāh and to obey the prophet. Muḥammad's hopes took a wider sweep. He had the vision recorded in S. 17 (Night Journey) in which he was carried by Gabriel to the temple at Jerusalem (which was then a church) to worship and return, and towards this sanctuary he and his followers faced in worship. He was watching political events outside, and when the Byzantine empire at this time roused itself to retrieve its ignominious defeat by the Persians, Muḥammad prophesied in S. 30 (the Greeks) the success of the "Romans," the only instance in the Qur'ān of a world-historical allusion outside Arabia. In this lull of expectation Muḥammad is comforted by the assurance of victory for his message, whatever his own fate; see S. 43 (Ornaments of Gold):

39. What! Canst thou then make the deaf to hear, or guide the blind and him who is in palpable error?
40. Whether therefore we take thee off by death, surely we will avenge ourselves on them:
41. Or whether we make thee a witness of that with which we threatened them, we will surely gain the mastery over them.
42. Hold thou fast therefore that which hath been revealed to thee, for thou art on the right path.

At the Pilgrimage of 622 seventy-three men and two women from Medina came again to 'Aqabah, to pledge their fealty to the prophet and his message, for life or death, and returned to prepare the way for his entry to their city. Muḥammad received the command to "withdraw from those who join other gods with Him" (6 [106]).

He recalls later his danger and the success of his secret flight from Mecca in S. 8 (The Spoils):

30. "When the unbelievers plotted against thee to keep thee prisoner, or to kill thee, or to banish thee; they plotted, but Allāh plotted; and of plotters Allāh is the best."

The emigrants, including women and children, may have numbered 150. The date of their departure has been reckoned as 20th June, A.D. 622.

3. From the Hijrah to the Death of Muḥammad. (622–632).

References to verifiable historical events are far more numerous in the Sūrahs of this period than in all that go before. For this reason the main lines of development are more clearly marked, and it will be sufficient for our purpose to mention only the chief. The two leading features are the change from preacher to prince, and the consequent change in attitude towards Jews and Christians who refused to recognise the claims of Muḥammad. These changes affect Muḥammad's domestic life, his official authority, his ritual and social legislation and his religious teaching; and they are marked by a new departure, in those military operations for the spread of the faith which form the most novel and characteristic feature of Islām.

(1) *Change of condition and policy.*—The first care of Muḥammad was to secure the abolition of idolatry and to unite the Refugees, the Helpers,* and the other citizens of Medina in the brotherhood of Islām, and afterwards to do the same with the surrounding tribes. In this he was largely successful, but he was often thwarted by two classes: by the *Munāfiqūn*, i.e. "hypocrites" or "cowards" of Medina

* The Refugees (*muhājirūn*) were the believers who had fled from Mecca, the Helpers (*anṣār*) were the believers of Medina who had prepared for and assisted in the prophet's establishment there.

who outwardly conformed but held back from active support of the cause, and later by the Arabs of the desert who cared much for booty but little for the faith (9 [91], etc.). The former, especially, are often castigated (2 [7–17], 63 [1. 2. 7. 8.] etc.). The Jews, who were numerous and powerful in Medina and its neighbourhood, Muḥammad at first hoped to gain for Islām in view of his claim that the Qur'ān fulfilled their Scriptures, and they were included in the first treaties which he made. The oracle commanded: "Let there be no compulsion in religion" (2 [257]), in accord with the earlier order: "Dispute not, save in kindly sort, with the people of Scriptures" (29 [45]). The prayer times, taken from Judaism, are now fixed more in detail (30 [16 f]). But though Muḥammad was able to rejoice over the conversion of some Jews (3 [198 f]), the mass rejected his message and even derided his pretensions (2 [98]; 4 [48 f]). The Qiblah or direction of prayers was therefore changed from Jerusalem to Mecca, already marked out as the centre of the faith (2 [138 ff]), and the yearly fast was transferred from the Jewish Day of Atonement to the Arabian month of Ramaẓān (2 [179–183]). The Jews are charged with hypocrisy and with deceitful treatment of their Scriptures (2 [70–85]). Muḥammad is bidden to sever connection with them (2 [131]). They falsify the teaching of their Scriptures (3 [72]; 5 [16]), though these themselves are true (5 [72]), and in accordance with the Qur'an (5 [52]). They are to be "cast into the fire; so often as their skins shall be well burned, we will change them for fresh skins, that they may taste the torment" (4 [59]), and they are accordingly attacked, slain, and despoiled by the believers (33 [26 f]). Christians are more favourably described. They are said to be "nearest in affection to" believers (5 [85]). But all people of Scripture are summoned to believe (3 [19–24]), and now: "Whoso desireth any other religion than Islām, that religion shall never be accepted from him, and in the next world he shall be among the lost" (3 [79]). Presently Christians are denounced no less bitterly than the Jews, and believers are to make war upon both (9 [29–35]).

As for pagans, the former toleration is abrogated by the "verse of the sword": "Kill those who join other gods with Allāh wherever ye shall find them, ... but if they shall convert, and observe prayers and pay the obligatory alms, then let them go their way" (9 [5]).

(2) *The domestic life* of Muḥammad, if the general standard of oriental rulers of his time be taken into account, is moderate in indulgence, though of course the standard of a prophet claiming to supersede Jesus Christ yields a very different result. The biographers agree that he practised the charity and thrift which he recommended (17 [28–32]), but the polygamy that he indulged in has left its traces in the Qur'ān. By A.H. 5 he had five wives, but fell in love with Zainab the wife of his adopted son Zaid, and his conduct in taking her, contrary to Arab customary law, needed to be justified by an oracle (33 [1–6]). Further liberty was given to provide for any like future case: "We make lawful for thee any believing woman, if she give herself to the prophet, if the prophet desire to marry her; a special privilege this, for thee, above other believers" (33 [49]). An accusation of unfaithfulness against his favourite wife 'Aishah is repelled by another revelation (24 [11–25]); and his wives are invested with the rank of "mothers of the faithful" (33 [6]), so that they can never be married to any other.

(3) *Personal authority.*—The opening of this period is not without traces of inner struggles. S. 3 (the Family of 'Imrān) shows that Muḥammad was deeply disturbed by the severe reverse of his army at 'Uhud, and that he felt the accusations levelled against him by some believers of unfairness in the division of spoils after successful battles (3 [153–159]). But his personal authority is emphasized as successes multiply. "It is not for a believer, man or woman, to have any choice in their affairs, when Allāh and His apostle have decreed a matter (33 [36]); it is only for them to say: "We hear and we obey" (24 [50]). All booty belongs to Allāh and His apostle (8 [1]). None may approach him without due respect (24 [62 f]). He is the Seal of the prophets

(33 [40]). Abraham prayed for the coming of Muḥammad (2 [123]). Islām is "the baptism of Allāh" (2 [132]), the one true faith (3 [16–18, 79]).

(4) *Ritual and social legislation.*—Freedom to adapt his former enactments to new conditions is given to Muḥammad in 2 [100]: "Whatever verses we cancel or cause thee to forget, we bring a better or its like." The lengthy S. 2 (The Cow), is characteristic of the period. The first part sets forth in some kind of connected sequence the fundamental principles of Islām, the place of man in creation, the revelation to Israel, and their unfaithfulness to it and their opposition to Muḥammad; it then reverts to the faith of Abraham as the founder of the Ka'bah, which is now to be the centre of Islām. Then from verse 168 on follows a motley collection of laws on prohibited foods, retaliation, inheritance, the fast of Ramaẓān, fighting for the faith, the pilgrimage, etc., ending with a profession of faith and a prayer for divine help. Naturally the Medinite Sūrahs abound in historical allusions which throw light on the career of the prophet.

(5) *The spread of the Faith.*—Muḥammad had already predicted that Islām would spread to other lands (41 [53]), and that it was a message for mankind (14 [52]). For the realisation of this aim he adopted a policy suited to human nature as he knew it. Clan warfare and freebooting were, and are still, natural to the Arab, but they are here made subservient to a larger plan. In a late Meccan Sūrah (7 [157]) Muḥammad had already claimed: "I am Allāh's apostle to you all." In 3 [57–60] he summons the people of the Scripture to follow the faith of Abraham which he has restored. But if they do not do so then the faithful are to make war upon them "till they pay tribute out of hand and be humbled" (9 [29]). The "Refugees" from Mecca and the "Helpers" of Medina, who have believed and fled their country, and given the prophet an asylum, and fought on the path of Allāh "these are the faithful; mercy is their due and a noble provision" (8 [75]). The exhortation and the promise is to all believers: "if, when the command for war is issued, they

are true to Allāh, it will assuredly be best for them" (47 [23]). "Repute not those who are slain on the path of Allāh to be dead. Nay! Alive with their Lord, they are richly sustained" (3 [163]). "Whosoever shall obey Allāh and the Apostle, they shall be with the company of the Prophets and of the true-hearted and of the martyrs" (4 [71]). The chief references to battles are: to the victory of Badr A.H. 2, in S. 3 and 8; to the reverse of 'Uhud A.H. 3, in S. 3; to the expulsion of the Banī Nadhīr A.H. 4, in S. 59; to the siege of Medina A.H. 5, in S. 33; to the Pledge of Ḥudaibiyah at the first Pilgrimage A.H. 6, in S. 48; to the battle of Ḥunain A.H. 8, in S. 9.

While we note the change of matter and manner in the successive periods we must remember that the earlier Sūrahs (with the exception of verses definitely repealed) still stood as divine revelations and they were doubtless often enough appealed to. The Sūrahs of this last period are not without occasional outbursts of the old fire, as in the "verse of the Throne" (2 [256]): "Allāh! there is no god but He, the Living, the Eternal. Nor slumber seizeth Him, nor sleep; His, whatsoever is in the Heavens and whatsoever is in the earth! Who is he that can intercede with Him save by His own permission? He knoweth what hath been before them and what shall be after them; yet nought of His knowledge shall they grasp, save what He willeth. His throne reacheth over the heavens and over the earth, and the upholding of both burdeneth Him not; and He is the High, the Great." If, as seems probable, we take S. 5 as the latest chapter, then the book ends, after an intermittent fire of denunciations against Christians, on the elemental note: "Unto Allāh belongeth the sovereignty of the heavens and the earth and all that they contain; and He hath power over all things."

THE TEACHING OF THE QUR'ĀN.*

HAVING briefly sketched the growth of the Qur'ān we now have to consider the resultant teaching. The previous section has already shown how plain and unmistakable are its outlines. God, as the supreme Reality, dominates the whole book. His revelation and the judgment according to men's attitude towards that revelation form the crucial message. To this is added instruction as to worship and duty whereby man may please Allāh now, and attain to bliss hereafter, and also laws to regulate the community of believers as a state under the rule of Allāh through His prophet. The traditional theology of Islām reflects these fundamental truths in its well-known classification of *Īmān* or Creed with its six articles: God, Angels, Scriptures, Prophets, Judgment and Decrees; and of *Dīn*, or Religious Duty, comprising: Confession of Faith, Prayer, Alms, Fasting and Pilgrimage. For our purposes it will serve to classify these teachings under the following heads: God; Revelation; Judgment; Sin; Salvation; and the Law of Life, adding a supplement on the relation of the quranic teaching to that of other faiths.

I. THE DOCTRINE OF GOD.

Muḥammad was before all things a monotheist, and his teaching of God overshadows all else in the Qur'ān, as it does in the daily life of the Muḥammadan. Indeed it is this that gives its peculiar dignity and power to the Qur'ān

* Detailed references to passages in the Qur'ān on the various topics will be found in the Subject Index, pp. 75–110.

despite its evident lapses and flaws. The two names of God in the earliest Sūrah (96) are *Rabb* = Lord, and Allāh. In some thirty of the earlier Sūrahs the name *Rabb* alone is used, frequently as "thy Lord," and also as "Lord of the worlds," as in 1 [1]. Later Allāh becomes the predominant name and it remains so, though for a time *Raḥmān* is much used (see above, p. 23). Moslem theology has rightly determined that Allāh is the name of essence (*ismu 'dh dhāt*) as compared with all others which are names of attribute only (*asma'ṣ ṣifāt*). The name Allāh was known to the Arabs, as well as to other Semites, and it was not unconnected with ancient monotheistic traditions indicated in the quranic references to Abraham. It was sometimes given to a chief tribal deity among the Arab pagans by way of exalting him, and the Qur'an mentions a female deity Allāt who was associated with Allāh as His consort. Against this Muḥammad utters his protest: "Allāh has no consort" (6 [101]). "Allāh! There is no God but He" (20 [7]); the same revelation as that made to Moses (20 [14]). What then is the character of this One?

Allāh is a contraction of *Al Ilāh* = The Deity, the article emphasizing His uniqueness. *Ilāh* corresponds to the Old Testament Eloah, the root of which is El from Ul = to be strong, it therefore signifies the Mighty One. In the earliest Sūrahs the omnipotence of Allāh or Rabb is more prominent than even His Unity; it is shown in all His dealings with man; cp. (79 [27–9], 56 [58–71]). The essence of Allāh is Power which overrides all His mere attributes and enables Him to exercise them or not, as He pleases. In manifold connections it is insisted that He guides and misleads whom He will (74 [34], etc.), and that He is the unconditioned Disposer (53 [24–7]; 76 [30]). But the invocation of Islām, prefixed to every Sūrah but one, indicates that this sheer Unity of Omnipotence is tempered by a leading, perhaps the leading, attribute of Mercy (*raḥmah*). It runs: *Bismi'llāhi'r Raḥmāni'r Raḥīm;* In the name of Allāh the Raḥmān the Merciful. Why this tautology of *Raḥmān* and

Raḥīm? for the meaning of both is identical. Because *Raḥmān* is a proper name not of Arabic but of Hebrew construction, borrowed from the Jews, with whom Muḥammad became more familiar during the latter part of his Meccan prophecy, and because the use of it caused some misgivings among his followers, so that it was advisable to supplement it with the Arabic synonym *Raḥīm*. The Old Testament conception of the divine mercy (*reḥem*) was embodied in the *raḥmah* of the Qur'ān and mitigated the sternness of the earliest message.* Creation and revelation both evince His kindly forethought and His forgiving indulgence.

Apart from the contrast between Allāh the Mighty and Jehovah the self-existent God of covenant, there is little in the divine attributes as taught in the Qur'ān which is not a reflection of the teaching of the Old Testament, in its Talmudic form. The terms in which the attributes and actions of Allāh are set forth are, as in the Old Testament, frequently anthropomorphic. In accordance with its overmastering conception of God the fertility of quranic diction is chiefly manifested in its wealth of names setting forth the different aspects of the divine Being and action. "Most excellent names hath Allāh; by these call ye on Him and stand aloof from those who pervert His names" (7 ^{179}, 59 $^{22\,ff}$). These names are reckoned by the traditionist Abū Hurairah as ninety-nine; and this is the generally accepted number for which rosaries are made to control the recital. Taking this list as a basis, we find that twenty-six of the ninety-nine are not found in the Qur'ān in the form given, though they are based on passages which give something near it. *Rabb* is not included among the beautiful names, probably because from the first it was a synonym with Allāh, but Raḥmān is among the ninety-nine. Some Muslim teachers divide these attributes into the natural

* The prefixing of the Invocation to every chapter of the Qur'ān was, of course, subsequent to the "revelation" in each case; compare the superscriptions of the Psalms.

sections of Power, Wisdom, and Goodness; others, more commonly, into Names of Terror (*asmā'u 'l jalāliyah*), and names of Glory (*asma'u 'l jamāliyah*), of which the former are the more numerous. It may be more convenient to consider them under the heads of self-subsistent Unity, Omnipotence, Omniscience, Justice, Mercy.

Self-subsistent Unity.—This is primarily expressed in the frequent title *Al Wāḥid*, the One. As such Allāh is the Eternal and Enduring (*Asmad, Abqā*), the Living and Abiding (*Ḥai, Qayūm*). He is the First and the Last, the Outer and the Inner (*Awwal, Ākhir, Zāhir, Bāṭin*, 57 [3]), a passage which reminds us of Rev. i. 8 and 17, and which is greatly in favour with the Ṣūfīs. These last four titles are known as "mothers of the Attributes," being regarded as fundamental and all-comprehensive. He only is adorable as the Praiseworthy, the Glorious (*Ḥamīd, Majīd*), His name is continually to be commemorated and to be praised morning and night.

Omnipotence.—Allāh is the Source of all things, to whom all creatures return, the Powerful (*Qadīr*) who fixes all; the King of the Kingdom (*Māliku'l Mulk*) who rules all; the Forceful (*Qawwī*); the Guardian (*Wakīl*); the Great (*Kabīr*); the All-Compelling (*Jabbār*); the Haughty (*Mutakabbir*); He is Creator, Maker and Fashioner (*Khāliq, Bārī, Muṣawwir*); He sustains as Life Giver (*Muḥiy*) and Provider (*Razzāq*); He is the Dominator or Victorious who subdues all things to His will (*Qahhār*).

Omniscience.—Allāh is the Seer (*Baṣīr*), all-seeing but unseen, the Hearer and the Knower (*Samī', 'Alīm*), the Witness (*Shahīd*) who discerns the secrets of men, and is Watchful (*Raqīb*) over their doings. He is the Light (*Nūr*) of heaven and earth, the Wise (*Ḥakīm*), the Guide (*Hādī*) of those who believe into the straight path, but He blinds and deafens the rebellious; He is the Reckoner (*Ḥasīb*) who notes and writes all things.

Justice.—The title of *'Adl* = Just in the traditional list is not found in the Qur'ān as applied to Allāh, but He is

spoken of as the Truth or Reality (*Ḥaqq*). It is doubtful how far the title *Quddūs* = Holy denotes a moral quality. If it does it would seem to be from the side of God's transcendence above all limitations, including those of sin. He is the Avenger or Requiter (*Muntaqim*), the Judge (*Ḥākim*) and the Despot (*Mālik*) of the Day of Judgment, though this last title is not included in Abū Hurairah's list. He will judge each man severally according to his works. He is the Gatherer (*Jāmi'*) into hell of hypocrites and infidels, and also the Answerer (*Mūjib*) of prayer. As the Grateful One (*Shakūr*) He is the acknowledger of goodwill and service on the part of men.

Mercy.—Rabb is most kindly (*Akram*) or Generous (*Karīm*). He is the Provider (*Razzāq*) who feeds all things living, the Bestower (*Wahhāb*) of mercy, the Protector (*Wakīl*) of His servants, Loving (*Wadūd*) to those who follow His Apostle. This, however, is not identical with the New Testament conception of love as an attribute of God; it rather signifies the affection with which the master responds to the loyalty of a faithful servant. In the *Bismi'llāh* or Invocation He is The Merciful-One (*Raḥmān*) who shows Himself Merciful (*Raḥīm*). To sinners who believe and repent He is the Relenting-One (*Tawwāb*), the Pardoner (*'Afuw*) who blots out their sins, while to their weaknesses He is the Indulgent (*Ra'ūf*).

The idea of divine transcendence, so relentlessly developed by Moslem theology in its conception of *tanzīh* = removal and *mukhalafah* = contrariety (between Allāh and the creature), is expressed in the Qur'ān, as to some extent in the Old Testament, by its teaching on the Throne of Allāh and the heavens as His habitation. His throne overarches heaven and earth. At the creation "He made them seven heavens in two days, and revealed to every heaven its command; and we furnished the lower heaven with lights and guardian angels." After creation He settles Himself upon His throne which is upheld by angels, now and at the Judgment Day.

Creation is an act of Allāh's absolute power. "He is the wise Creator. When He desireth aught His command is but to say: Be, and it is." "He turned to the heaven which was then but smoke, and to it and to the earth He said: 'Come ye, whether obediently or against your will.' They said: 'We come obediently.'" The details resemble those of Genesis with Talmudic supplements. "He it is who hath made the heaven and the earth in six days: His throne had stood ere this upon the waters, that He might make proof which of you would excel in works." He created the earth in two days, then placed the firm mountains upon it and made the whole fruitful in four days, and spread over it the vault of heaven without pillars, with the sun and the moon, each moving swiftly in its sphere. Creation is made to set forth Allāh's truth; all creatures are a sign from Him, and join in praising Him; even the shadows, as they rise and fall, are prostrating themselves in worship before Him. Creation is a sign to convince unbelievers, while it witnesses the goodness of Allāh to men. The creation of man is twofold: the first of water and of dust making male and female, the second by sexual procreation which is repeatedly insisted on in detail as a proof of Allāh's power over man and His care for him. As Allāh has brought forth all things, so He will call them back and remake creation at the resurrection.

There seem to be traces in the Qur'ān of hypostases or personal distinctions within the deity; though here interpretation is somewhat uncertain owing to the lack of clearness in Muḥammad's reminiscences of the teaching which he had heard from Jews and Christians. At the creation of the seven heavens Allāh revealed to each its own *amr*, i.e. command or bidding (cp. Psalm 148 [6]), see 41 [11]. In 32 [4]: "He ordains the *amr* from the heaven to the earth"; and in 65 [12]: "It is Allāh who hath created seven heavens and as many earths; the divine *amr* cometh down through them all." We are reminded of the Memra or divine Word of the Targums, an emanation from God which carries the

imperative message of His will to the creation. Connected with this *amr* is the idea of the spirit proceeding from God. "They ask thee of the spirit (probably Gabriel). Say: The spirit *proceedeth* from the command (*amr*) of my Lord" (17 [87]). In the plenitude of His power Allāh bestows him. "Exalted beyond the dignities, Lord of the Throne, He sendeth forth the spirit *proceeding* from His *amr* on whomsoever of His servants whom He pleaseth, that he may warn of the Day of Meeting" (40 [15]). Muḥammad claims to have received this spirit: "Thus did we inspire thee with the spirit *proceeding* from Our *amr*" (42 [52]). But still more emphatically is this gift claimed for Jesus: "Some of the Apostles We have endowed more highly than others . . . and We have given Jesus, the Son of Mary, manifest signs, and We strengthened him with the Holy Spirit" (2 [254]). The addition of the title "holy" in this passage is almost certainly an echo of Christian phraseology. The clash between the discordant elements is shown in 4 [169]: "The Messiah, Jesus, Son of Mary, is only an apostle of God and His Word which He cast into Mary and a Spirit from Him." This close linking of Allāh, His Word and Spirit, reminds us forcibly of the prophetic utterance of the Servant of Jehovah in Isaiah 48 [16]: "From the time that it was there am I, and now the Lord Jehovah hath sent me and His Spirit." It is through the Word and the Spirit that Allāh reveals Himself, yet the quranic oracle goes on: "Believe therefore in Allāh and His Apostles, and say not: Three! Forbear; it will be better for you. Allāh is One. Far be it from His glory that He should have a son." This denial of the Christian doctrine of the Holy Trinity is based on the idea that it consists of Father, Mother, and Son. "When Allāh shall say: O Jesus, Son of Mary, hast Thou said unto mankind: Take me and my mother as two gods besides Allāh?", Jesus will deny with indignation (5 [116 f]).

The Jewish conception of the Shechinah as the abiding Presence of Jehovah on the expiation-throne of the Ark is

somewhat similarly adapted. The possession of the Ark is promised to Saul as a sign of kingship, and "in it is a *sakīnah* from your Lord" (2 [249]). This *sakīnah*, which means both presence and quiet or security, is thrice sent down on Muḥammad or his followers at times of danger.

The quranic conception of the nature of the idols whom Allāh overthrew is by no means uniform, partly by reason of the developments which Muḥammad underwent. Of the three goddesses, whose position as intercessors with Allāh he had in a weak moment allowed, he afterwards says (53 [23]): "These are mere names." Of other idols of Arabia he says: "Dead are they, lifeless! and they know not when they shall be raised" (16 [21 f]). But at the day of judgment, instead of interceding for their votaries as these hoped, they will accuse them, and moreover it will become evident that many of these false gods were really nothing better than jinn. They and their worshippers will together be fuel for hell-fire. It is not their existence but their deity that is denied (cp. 1 Cor. 10 [20]).

II. The Doctrine of Revelation.

1. *The Angels* (*Malā'ik*).—The tradition of Islām which places the doctrine of the Angels immediately after that of God is in accordance with the Qur'an, which claims Gabriel, the mightiest of archangels, as the special envoy from the court of heaven to bring this rescript. In this capacity he is called "the holy spirit" as the revealer of Allāh's message. The angels bear up the throne of Allāh and worship Him continually. They also prostrated themselves before Adam at Allāh's command with the exception of Iblīs, who for that act of disobedience was cast down from Paradise. They are messengers of Allāh to guard and help believers, specially in fighting for the faith, the recorders of the deeds of men, who receive their souls at death and will intercede for believers at the Judgment. They are guardians also of Hell, and will die and be raised again.

The devil is called in the Qur'ān indifferently by the Hebrew derivative Shaiṭān (Shātān) or the Greek Iblīs (diabolos). The name Shaiṭān is generally used with the epithet *rajīm* = stoned or accursed, sometimes *marīd* or rebellious. He is one of the jinn, but he also appears as an angel cast down from Paradise for his refusal to worship Adam. In revenge he tempts him and causes him also to fall, and beguiles his descendants except the faithful, who drive him away with stones; and he is the accuser and the enemy of man. Shaiṭān is the leader of a host of *shayāṭīn* or devils, who steal a hearing of celestial secrets, but are driven away by a shower of shooting stars. They oppose the prophets and teach men sorcery, but were servants to Solomon, who by his magic made them build and dive for him.

The quranic teaching as to the devils trenches on that of the Jinns or demons; in fact the two classes merge into one another, and are not clearly distinguished from the Angels. In 2 [32] Iblīs appears as one of the angels who refuses to worship Adam. In 18 [48], an earlier passage, we read that Iblīs was one of the jinns. Generally speaking these latter are regarded as a class of beings midway between men and angels (or men and devils). They are created of subtle fire, alongside of men who are created of clay, and equally with men are bound to worship Allāh, and summoned to believe in His Apostle, to whose preaching they listened on his return from Ṭā'if. There are among them both believers and infidels, and they will be judged at the last day, the evil being consigned to hell. These tried to overhear celestial secrets but were foiled, and they endeavour to lead men astray, more especially the infidels who worship them as gods. Jinns, as well as devils, were subject to the great magician-prophet Solomon.

2. *The Scriptures.*—Here we come to the core of the quranic conception of Revelation. We must, therefore, first consider exactly what is meant by "Scripture" in the Qur'ān, so far as exactitude is possible in a book which

represents stages of thought in a mind, powerful indeed, yet neither philosophical nor logical.

The quranic conception of Scripture.—The leading word for Scripture is *kitāb*, by which is meant, not primarily book or volume, but writing. It is applied most frequently by far to the Qur'ān itself, but it is also used of other Scriptures. *Kitāb* corresponds to Qur'ān as written record to utterance, whether recitation or reading. Other words are used to denote the form of the writing. *Zubur* means written tables: in the form *Zabūr* it is applied to the Psalms. *Ṣuḥuf* (singular *ṣaḥīfah*) means rolls. *Ummu'l kitāb*, i.e. Mother of the Book, is the Archetypal Book kept with Allāh, from which each successive revelation is taken and sent down. *Lauḥ*, i.e. Tablet is used (in the plural) of the Tables of the Law given to Moses, and of the Preserved Tablet on which the original of the Qur'an is written.

Revelation and Inspiration.—The Scripture itself is the revelation, *i.e.* the unveiling of divine mysteries or teachings. It is literally *Kalāmu'llāh*, the Word of God. This is asserted most elaborately in respect of the Qur'ān itself, but the same is taught of other Scriptures. The most characteristic synonym for Scripture is *tanzīl* = a missive or rescript sent down from Allāh to His Apostle. For mankind it is an admonition (*tadhkirah*) to guide them. Inspiration as the divine afflatus by which the message is conveyed to the messenger takes a secondary place. The nearest term for it is *waḥī*, but this often covers the objective message as well as the subjective method of its imparting. *Waḥī* is the speech of Allāh to man; it is the source of the quranic oracles, and it was conferred on Noah and other prophets. A conception closely connected with revelation is that of "guidance" (*hudā*). It is from Allāh only, but it may lead either to good or evil, for He leads astray whom He will. The guidance was accepted by Muḥammad, as it is by other believers, but rejected by infidels. It was given by the former prophets and in the

Law and the Evangel, and last by Muḥammad in the Qur'ān, and is to be imparted to others.

Previous Scriptures.—The continuity of revelation on which the Qur'ān insists is based upon the succession of Scriptures. Between the prophetic revelations there have been long intervals, but Scriptures there have always been since Adam "was taught words by Allāh" (2 [35]). When Muḥammad summons to the faith he is to say: "In whatsoever Scriptures God hath sent down do I believe" (42 [14]). Rolls were given to Abraham as well as to Moses telling of the life to come. Aaron, as well as Moses, received "a lucid Scripture." But for all practical purposes it is the Old and New Testaments which are referred to as Law (*Taurāt* = *Torah*) and Evangel (*Injīl*). Scripture, Wisdom and Prophecy were granted to Israel, possibly a vague echo of the Law, Prophets and Wisdom in the Old Testament. The Evangel was given to Jesus by Allāh. Both are confirmed by the Qur'ān, and describe the "people's prophet" (Muḥammad) who is to come. The Evangel predicts his coming as Aḥmad, derived from the same root as Muḥammad, both meaning the Praiseworthy. This is arrived at by garbling the promise of the Paraclete in John 16 [7]. The Greek title *paracletos* is changed into *periclytos*, i.e. celebrated, and so made synonymous with Aḥmad. The Law was revealed after Abraham with commands of Allāh which modified previous commands as to foods. The prophets judged Israel according to it, and the Jewish teachers were its keepers and witnesses. It was taught by Allāh to Jesus and confirmed by him, and it is attested and modified by Muḥammad. Both Law and Evangel describe the prostrations of Islām and promise Paradise to fighters in the way of God. Their followers should be obedient to the Qur'ān, which is the confirmation and safeguard of the previous Scriptures and proves its inspiration by agreement with them. The only verbal quotation of the Bible in the Qur'ān is in 21 [105]: "And now, since the Law was given, have we written in the

Psalms (*Zabūr*) that 'My servants, the righteous, shall inherit the earth'"; see Psalm 37 [29]. The stories of prophets are greatly distorted. It remains one of the outstanding anomalies of history that the religious genius of Arabia, who staked the truth of his message on the witness of previous Scriptures, should have utterly neglected to verify their contents and should have successfully inspired his followers through the ages to a like neglect.

Nevertheless Jews and Christians are designated and appealed to in the later Sūrahs as "people of the Scriptures" (*ahlu'l kitāb*). They have no ground to stand on unless they accept the latest Scripture as well as the Law and Evangel, and the prophet rejoices over some who have done so, but the unconvinced he denounces with the utmost severity, even exposing them to armed attack or tributary subjection.

The Qur'ān as the Final Revelation.—The bare name Qur'ān occurs in the volume eleven times; with the article "the Qur'ān" thirty-six times; with the pronoun "this Qur'ān" fifteen times. Generally it applies to one of the oracles or one of the Sūrahs, but sometimes to the whole collection, as when it is said in 5 [101]: "If ye shall ask of such things when the (whole) Qur'ān shall have been sent down, they shall be shown to you." It is revealed piecemeal to Muḥammad, telling him what he did not know. Its verses are stablished in wisdom and are set forth with clearness. It is a revelation (*waḥī*), a missive (*tanzīl*), an admonition (*dhikrā*), the Scripture (*kitāb*) *par excellence*, the Word of Allāh (*kalāmu'llāh*) in the strictest sense, which descended on the Night of Power, a transcript from the preserved Book. It is the Cord of Allāh which binds men to Him as long as He pleases; the Discerner (*Furqān*); discriminating, yet lucid and direct, for it is revealed in plain Arabic through the prophet who is a man of the people. It is a glorious scripture containing good news; it agrees with itself and teaches by repetition, through similitudes of every kind and verses which are both figurative and explicit. It

is the final revelation in which there can be no change, absolutely free from error, and comprising all secrets both of heaven and earth. Yet provision is made for changing circumstances. Muḥammad was accused of forgery because he substituted one verse for another. His reply is: "What he pleaseth will Allāh abrogate or confirm, for with him is the Archetypal Book" (13 [39]); and if he cancels a verse or makes the prophet forget one it is only to grant him one equally good or a better (2 [100]). Muḥammad is to listen carefully to what he hears from Gabriel and not to be hasty in the recital of this Arabic Qur'ān while the revelation of it is incomplete. It must be recited with care and in measured tones, and listened to in silence.

This revelation is its own proof; unbelievers cannot produce its like. Only Allāh knows its meaning, but believers accept it as all from Him. In others it increases unbelief and rebellion, but whoso rejects it will be lost.

3. *The Prophets.*—As in the case of the Divine Scriptures, which form a succession from the beginning of the race till the series is completed by the Qur'ān, so with the messengers of Allāh to whom they were vouchsafed. The Qur'ān might have adopted the words of Zachariah the father of the Baptist, of whom it tells us a good deal more than the New Testament does: "He spake by the mouth of his holy prophets which have been since the world began." The first is Adam, the last is Muḥammad the "Seal of the Prophets." To describe the recipients of revelation the Qur'ān uses both the biblical terms, *Rasūl* = Apostle or Messenger, and *Nabī* = Prophet or Utterer.* It is difficult to demonstrate any clear line of difference in the usage of the two terms except that *Rasūl* is the term used in the verse 48 [29]; "Muḥammad is the Apostle of Allāh," which is embodied in the latter half of the *Kalimah* or watch-

* *Rasūl* is an exact equivalent of the New Testament *apostolos;* it corresponds in meaning to the Old Testament *mal'ak* (as in Mal. 3 [1]) which last, however, is more often used of angels in Hebrew and always in Arabic. *Nabī* is the exact equivalent of the Hebrew *nābī.*

word of Islām. The use of *Rasūl* is preponderant in the later passages which assert the authority of Muḥammad side by side with Allāh. The Apostles of our Lord are designated by another name, *Ḥawārī*, an Ethiopic translation of *apostolos*, which may have reached Muḥammad from Abyssinia. They are helpers and followers of Jesus who himself is the *Rasūl* of that age, and are furnished by him with a table from heaven which gives its name to the latest chapter of the Qur'ān (Sūrah Mā'ida, 5), a confused echo either of the Eucharist or of the feeding of the 5000, or an amalgam of both. They are sent to preach to a certain unnamed city (cp. Lk. 10 [1]). Like other followers of the former prophets they profess themselves Muslims.

Taking *Rasūl* (or *Mursal*) and *Nabī* as synonymous, the following twenty-eight prophets are mentioned in the Qur'ān:—

Of the Old Testament: Ādam = Adam; Idrīs = Enoch; Ṣāliḥ (the Righteous) = Methusaleh (?); Nūḥ = Noah; Hūd (the Jew) = Eber (?); Ibrāhīm = Abraham; Lūṭ = Lot; Ismā'īl = Ishmael; Isḥāq = Isaac; Ya'qūb = Jacob; Yūsuf = Joseph; Mūsā = Moses; Hārūn = Aaron; Shu'aib = Jethro; Aiyūb = Job; Dā'ūd = David; Sulaimān = Solomom; Ilyās = Elijah: Al Yasa' = Elisha; Dhū'l Kifl = lord of a portion, possibly Obadiah (I Kings 18 [4], who fed the prophets of Jehovah in hiding); Yūnus = Jonah; 'Uzair = Ezra.

Of the New Testament: Zakariyā = Zachariah, father of John; Yaḥyā * = John the Baptist; 'Īsā = Jesus.

Outside Scripture: Luqmān = Aesop (or possibly Balaam); Dhū'l Qarnain (Lord of the two horns) = Alexander the Great.

The histories of these prophets are said to have been revealed by Allāh to confirm the heart of Muḥammad (11 [121]), and they occur mainly during the latter period of Meccan prophecy which was the most difficult period of his struggle against the powerful pagans of Mecca. This

* Probably from Yokhai the Aramaic diminutive of Yoḥānān = John.

would predispose him to accept without excessive scrutiny the ill-digested mass of talmudic legend, historical fact, apocryphal gospel and Arabian folk-lore which these stories present. The presentation of them as revealed truth, in face of the obvious medley of discordant elements and glaring blunders, is a problem of character which it is not easy to solve when we consider that this same man was fighting a heroic battle in defence of the central truth of monotheism. In some way he convinced himself that the end justified the means, and certainly the means were ably adapted to the end as he saw it. The Arab was no historical critic and had no overstrained reverence for historical fact as such. Frequent repetition of familiar phrases in a style that he admired did not pall upon him but impressed him. And there was one line of very relevant thought which ran through all the stories. "Through all the ages the messengers of Allāh have come to peoples of many lands, not excepting your own, preaching the Unity, Judgment to come and repentance, and they have been spurned by rebellious nations who have suffered judgments of flood, fire and earthquake and passed on to hell, while the faithful few were spared and rewarded. I preach to you the same message and offer you the same choice." The fact that the believers of centuries or millenniums back proclaim themselves Muslim, in the same quranic terms as are taught to the Meccans, only made the preaching more incisive.

It would be outside the scope of the present work to follow out the stories singly, but the principal features of each will be found in the reference index under the names above mentioned. It must, however, be remarked that even the identifications which are given without a query mark are in some cases open to question. The stories may be divided into four groups.

First come three which have to do with Arabian peoples. To the people of ʿĀd the prophet Hūd (= Jew) is sent and destroys their pillared city of Iram with a whirlwind.

The people of Thamūd, who had built themselves dwellings in the rocks of the vale of Ḥijr, are visited by Ṣāliḥ (= the righteous); they kill the female camel granted them by Allāh as a sign and are destroyed by a storm. The dwellers in Madyan or Midian are exhorted by Shu'aib (Jethro) to repent of unfair dealings and are struck dead in their houses. These tales are loosely, if at all, connected with the Old Testament.

Next comes the group of Old Testament prophets proper. In some of these stories we notice signs of development, as in the case of Abraham and Ishmael and Isaac. At first Abraham rejects creature worship as in the beautiful legend of the heavenly bodies (6 $^{74-82}$); opposes idolatry and is persecuted; is granted a son and is ready to sacrifice him as in the biblical story, and this child is to all appearance Isaac, the righteous son wonderfully born to him. At Medina the centralisation of worship at Mecca, which is to be conquered for Islām, comes to the front, and we find Ishmael eclipsing Isaac. It is Ishmael and his father who found the sanctuary at Mecca and settle their descendants near it. It is strange that the name of Hagar should not be mentioned in the Qur'ān. Abraham is the prophet of all others whom Muḥammad regards as his pattern. He is the friend of Allāh, sound in faith (*ḥanīf*), neither Jew nor Christian but Muslim, and his religion is to be followed. Lot is brought into great prominence with frequent repetitions. Most of the stories are given in fragments, with repetition of details; the story of Joseph in S. 12 is more consecutive; and it is characterized as the most beautiful of tales specially revealed to Muḥammad. The legendary element is specially developed in the case of David and Solomon. The story of Jonah is closest to Scripture. Of Moses as a leader the Qur'ān makes less than of Abraham, though it gives more details of him, chiefly in connection with Pharaoh. The assertion in one of the latest Sūrahs that the Jews maintained Ezra to be the Son of God has no historical foundation. It may have

been that, knowing Ezra to be highly venerated by the Jews, Muḥammad hoped to fasten upon them in the minds of an uncritical audience what he regarded as a specially damning charge against the Christians.

The third group is that of the New Testament prophets, Zachariah, John, and Jesus. Here we are in the region of apocryphal tradition confusedly reproduced. Zachariah is foster father to Mary, and John is granted him in answer to prayer. John is to confirm "the Word from Allāh," a title of Jesus; he is coupled with his father and Jesus and Elijah as among the righteous ones. Of Jesus details are given in the subject index; only outstanding features are mentioned here. He is called both by His personal name, but in the form ʿĪsā, and by his title of office, Masīḥ, the Arabic form of Mashīakh. No difference of meaning is discernible in the quranic use of the two names. There is no direct evidence to show why Muḥammad changed the original name Yeshūʿ, with the Hebrew radicals *ye, shīn, ʿayin*, by reversing them to the *ʿayin, sīn, yā* of the Arabic ʿĪsā. Arabic-speaking Christians have always kept the true name. The most probable conjecture seems to be that the change was the result of Muḥammad's love for assonance which led him also to change Saul and Goliath into Ṭālūt and Jālūt, Gog and Magog into Yājūj and Mājūj, Aaron and Korah into Hārūn and Qārūn. Similarly he changed the leaders of the New and Old Testament into ʿIsā and Mūsā, a pair very familiar in Muslim phraseology. Incidentally the meaning of the name Yeshūʿ has been obliterated, and Moslem divines give meaningless explanations of the quranic form. Jesus is further designated as the Servant of Allāh, His Apostle, His Prophet, His Word, and a Spirit from Him, and as the Word of Truth. His mother is Mary, daughter of ʿImrān (Amram), and sister of Aaron. The Spirit (Gabriel) is sent from Allāh to bestow on Mary a holy son. The infant speaks in the cradle to vindicate His mother, and claims to be a prophet endowed with a Scripture, who will die and be raised again. He

performs miracles, calls apostles and brings down for them a furnished table from heaven. He was no ascetic, but a true successor of the former prophets, and His Evangel confirms the Law, but relaxes some of its prohibitions. He came to bring the one religion, was strengthened by the Holy Spirit, and raised to the loftiest grade. As to His death and resurrection there is some confusion, which has caused much perplexity to interpreters. All people are to believe on Him before His death, and He will witness for or against them at the judgment. The Jews did not slay Him, but His likeness; He was taken up to Allāh. Allāh delivered Him from the Jews, caused Him to die, and took Him up to Himself till the day of resurrection. The general belief is that, having been taken up alive to Allāh, Jesus will come again before the last day to preach Islām and then be killed and raised again. In the Qur'ān Jesus denies before Allāh that He has bidden men to take Him and His mother as gods besides Allāh. He is not a Son of Allāh, but a creature, "as Adam in His sight," *i.e.* created of dust without a human father. It is infidelity to say that Christ, the son of Mary, is Allāh.

Speaking of the messengers of Allāh generally, whether as Apostles or Prophets, the Qur'ān teaches that they are taken from angels as well as from among men, the idea being apparently that angels, such as Gabriel, who carry revelations to men are partakers in the work of the Prophets. Before the world Allāh made a covenant with the Prophets, and then foretold the coming of Aḥmad (= Muḥammad); and they will have to give account of their fulfilment of its requirements. Many came before Muḥammad, seeking to turn men from idolatry. They preached in the speech of the people to whom they were sent, and worked miracles by the permission of Allāh. Each of them was molested by the wicked one, and none was entirely unaffected by him. The sins of Adam, Moses, David, Jonah and others are recorded. They were forgiven when they repented and prayed for pardon and strength,

and the peace of Allāh rests on them. All the Prophets are accepted equally by believers, but there are differences of grade among them, Jesus being especially named (2 ^{254}). Some were especially endowed with constancy (*ūlū'l 'azm*). In 6 $^{83-6}$ eighteen favoured ones are mentioned, of whom "each one have We preferred above the worlds."

The last group is that of persons introduced from the non-biblical world. Alexander the Great appears as Dhū'l Qarnain in the character of a leader who by divine inspiration is enabled to build a rampart against the incursions of Gog and Magog. Luqmān is granted wisdom by Allāh and preaches humility and Islām to his son. Whether either or both of these are to be accounted Prophets is not quite certain. At any rate their speech and action are cast in the same mould as those of the Prophets. With these may be classed the story of the Seven Sleepers of Ephesus * or "Companions of the Cave," told in the Chapter of the Cave (18), which contains also the tales of Alexander and of Moses and his servant. This legend of the Cave is the only allusion in the Qur'ān to Christian Church History. It is reproduced in the same confused and inaccurate style as the rest.

The climax and perfection of the prophetic office is manifested in Muḥammad. He is a mortal man like his hearers, albeit an Apostle of Allāh and a Prophet like Moses. He is taken from among the Arab nation, a man of the people (*ummī*) who addresses them in their common speech. In youth he was an orphan and a pagan, but Allāh guided him, and granted him a revelation and bade him proclaim it publicly. He encouraged him in depression and carried him in a vision of the night from the Nearer to the Remoter Mosque and back. In danger from the plots of idolaters he was bidden to withdraw from them and preserved during the dangers of the Flight, and in the day of

* A company of persecuted Christians of the time of Diocletian who take refuge in a cave, where they go to sleep and are awakened after the lapse of many years when the Empire has become Christian.

battle the peace of the divine Presence descended on him. On one occasion he is reproved for slighting a blind beggar and courting the wealthy. On another he is nearly led astray by unbelievers, and he is bidden once and again to seek pardon for his faults. Accordingly he prays for forgiveness to himself and to other believers whose iniquities press heavily on him. His wives are mothers of the faithful; none may marry them after him. They are warned against disobedience and threatened with dismissal. Special privileges are granted to him as to choice and number of wives, and no blame attaches to the prophet for exceeding limits where Allāh has given him permission. Muḥammad is the first of Muslims, a noble pattern to believers; he is sound in faith (*ḥanīf*); a man of sanity and patience who seeks his wage only from Allāh. He is not a guardian (*wakīl*) of his people, but a warner and a herald; his only duty is clear delivery of his message, whether it convinces or hardens gainsayers, and he will be rewarded accordingly. He is the Seal of the Prophets, foretold in the Law and the Evangel. Belief in, and obedience to, him are necessary to salvation, for he has escaped error and received complete enlightenment, though he disclaims knowledge of the secrets of the Judgment. No private opinion can stand against the decree of Allāh and the Apostle. He and his message are for all the world. He was not granted the power of miracles, because they had been ineffectual in producing faith in the case of other Apostles, and the Book is a sufficient sign. He is accused of being a sorcerer, soothsayer, poet, madman, forger, impostor, and of defrauding his followers. Woe to his accusers! curses on those who affront or injure him; vengeance will overtake his opponents; hell-fire is for those who disobey Allāh and His Apostle; Muḥammad will not be ashamed at the Day.

There is a distinct development in the assertion of his authority in the Medina Sūrahs, whether towards believers who are bidden to salute the Prophet and beware how they

enter his presence, while he is told not to yield to them —or towards unbelievers who at length are to be reduced to submission by warfare. But in the Qur'ān Muḥammad remains a fallible and sinful creature. The conception of him as the ideal man and prototype of humanity belongs to a later development.

III. The Doctrine of Judgment.

1. *Death.*—The quranic doctrine is simple in comparison with later developments. Death is *al Yaqīn*, the Certainty which will happen at the stated time: "and when their time comes, they cannot put it off an hour, nor can they bring it on." Souls are taken to Himself by Allāh not only in death but also in sleep. They are taken in charge by the angel of death. "Allāh holds back those on whom He has decreed death" till the day of resurrection; meanwhile the interval seems to them as but a day. Only those are to be prayed for who have died in the faith. The examining and recording angels and other elaborations are of later date.

2. *The Resurrection.*—The commonest terms for this are *Ba'th* = Awakening and *Qiyāmah* = Upstanding. The latter term is also applied to the Judgment as a standing before the Judge of all. The revival of the dead with their bodies was often derided by the pagans of Mecca, and as often defended by the Prophet. Allāh who has brought men to life by a strange and lowly process of nature is well able to restore the body thus created. The resurrection is the analogue of the birth process; it is a new creation foreshadowed by the first creation. It is prefigured by the springtime and the revival of the parched earth after rain. It will follow on two blasts of the trumpet and the shout which shall summon all to come forth (cp. 1 Thess. 4 [16]).

3. *The Judgment Day.*—"It is appointed unto men once to die, and after this cometh judgment" (Heb. 9 [27]) might well stand as the motto of quranic teaching on this subject,

and it is under this head that the teaching of the Qur'ān approximates most to that of the New Testament. The Resurrection is preceded and succeeded by other episodes of the Judgment Day. This is known as the Day, the Hour, the Event. It is the Day of Separation (*Faṣl*), of Reckoning (*Ḥisāb*), of Judgment (*Dīn*), the Encompassing Day (*Yaumu'l Muḥīṭ*). It is preceded by an awful Blow which shakes and pulverises the universe. Gog and Magog will break forth and a mysterious Beast of the Earth will appear, not, as in the Apocalypse, to corrupt the earth, but to rebuke mankind for their unbelief. Terror will seize upon mankind and all the bonds of human fellowship will be dissolved. When the dead have come forth the actual Judgment will begin. Allāh appears on His throne borne by eight angels while the heavenly hosts hover around Him. All nations are assembled on the face of the earth, kneeling in awe and gazing on the Judge, each summoned to its own Scripture which witnesses against it. This is the Day of Judgment when no soul can help another soul; each gives an account for himself before Allāh, the most just of judges. False gods will be invoked in vain; the light or heavy balance will decide. All works will be manifested on the Day of Severance. Before each man will be placed his book of deeds, and the same before each people (*ummat*); the record of *Sijjīn* for the wicked, that of *'Illiyūn* for the good; the leaves of the Book will be opened and the members of his body will witness against the sinner. The blessed shall have their book in the right hand, the damned in the left. The Day is sure to come though Muḥammad may not live to witness it; the Hour is unknown save to Rabb: it will be one day as a thousand years (cp. 2 Pet. 3 [8]). The infidels will be distressed, for no ransom or intercession will avail for them. Rabb is the only asylum on that day (cp. Isa. 25 [4 f]). He will then reward the prayerful and continent.

4. *Paradise.*—The abode of the blessed is designated most often as *Jannat* = the Garden, sometimes as *Firdaus*,

a Persian word of the same meaning which has passed into the Greek *paradeisos*. It is the Garden of Refuge, of Delight, of Eternity, and the Garden of Eden or Pleasure. Entrance into it is "the great felicity." There is some confusion between the Garden of Eden as the abode of Adam and Eve in their innocence and the Garden of the world to come; the primeval Eden is conceived as being in the upper world and Adam and Eve are cast down from it to earth. The blessed are welcomed with greetings of peace and dwell in gardens by cool flowing streams before the Mighty King. They repose on luxurious couches, are clad in the richest raiment, enjoy exquisite food, drink of fountains in which are mingled camphor and other costly essences, and quaff celestial wine at will. They enjoy the society of ever virgin houris, dark-eyed damsels with swelling breasts and shy, retiring glances; and pure wives are provided for them. These visions of delight are a reward for the godly who will abide in Paradise while heaven and earth shall last. They praise Allāh and behold the fiery torments of the damned with whom they converse, and to whom they refuse water. The inmates of Paradise are the prayerful and charitable, who have refrained from unlawful lust, righteous believers who were persecuted, fighters in the way of Allāh. Paradise is a reward for Muslims and their wives who have repented, prayed for pardon and done good works.

5. *Hell.*—The commonest name for this is *Nār* = the Fire. Its seven other names have the same connotation except *Hāwiyah* = the Pit. The most widely used of the quranic names is *Jahannam*, a transliteration of the Hebrew *Ge Hinnom*, which became in Greek *Gehenna*. Hell has seven gates guarded by nineteen angels. It will be in full view at the Judgment. The descriptions of it are set out in pungent contrast to the joys of Paradise. Instead of cool shade, it blazes with intolerable flames. In place of repose and ease, the damned are tortured with burning chains and beaten with iron clubs. Instead of delicious

foods, they are forced to partake of loathsome fruits, purulent gore and boiling water. No peace and kindly greetings, but wrangling with their seducers. No release shall they have from these torments; they are full of remorse, but their prayer to return and amend on earth is refused, and the relief of death is denied to them; they abide for ever in Hell. All will go into Hell, but the God-fearing will be delivered. Its inmates are the people of the left hand who have been unbelieving, covetous and fraudulent, who have neglected prayers and alms and worshipped the servants and creatures of Allāh and opposed His Prophet. No intercession will avail the inmates of Hell, for their doom is decreed. "On that day we will say to Hell: Art thou full? and it will say: Are there any more?" (50 [29]). "True shall be the word which hath gone forth from me—I will surely fill Hell with jinn and men together" (32 [13]). "We have created for Hell many of the jinn and of mankind" (7 [178]).

In the quranic doctrine of the life to come, as in other parts of its teaching, there are stages of development, notably in the much greater predominance of luscious or lurid descriptions in the earlier Sūrahs. In the later and lengthier chapters Muḥammad is occupied with the vindication of his authority as against the pagans of Mecca, and with the building up of his community at Medina, and an occasional reference to the Garden or the Fire is sufficient to recall the attention of believers to the delights and terrors which had burned themselves into their memory and were recorded in writing as the words of Allāh.

6. *The Decrees.*—The quranic doctrine of Predestination is very explicit though not very logical. For the purposes of exhortation a power of choice is assumed, but the hearers are often reminded that this power itself is in the hands of Allāh. The determinism of the Qur'ān is summed up in the word *qadar*, i.e. measuring. The well-known word *qismat* is not used in this sense in the Qur'ān, but its meaning is the same, viz., apportionment. *Qadar* expresses

the divine act or decree which determines the apportionment of the lot of all things, animate or inanimate. As for the future it fixes the weal or woe of sentient beings in the life to come, so in the past it determines the creation of all things, the actions of men, belief and unbelief, obedience and disobedience, and all the events of life as well as its limits, for Allāh's behest is a fixed decree, even in accidental matters such as that of the wife of Zaid (33 [38]). The fate of men and cities is written in their book, on a clear register, containing all secret things. Yet those who use this as an excuse for their unbelief stand condemned; "The truth is from your Lord, so let him who will believe; and let him who will disbelieve" (18 [28]). And even to Muḥammad, Allāh says: "What befalls thee of good it is from Allāh, and what befalls thee of bad it is from thyself" (4 [81]). But a survey of the whole leaves the matter summed up in the words: "Allāh do all beings in the heavens and in the earth adore, whether they will or no" (13 [16]). Had He pleased there would have been no idolatry. "Allāh is the Creator of everything; He is the One, the Dominant" (13 [17]).

IV. The Doctrine of Salvation.

1. *The Nature of Man.*—Man was created of fine clay, for the service of Allāh, to die and rise again; he is created in trouble, being mortal and inconstant when tested with good and evil. He can only will as Allāh wills, for the human race was drawn forth from the loins of Adam to make a covenant with Allāh; He has balanced the soul and inbreathed it with wickedness and piety; one keeps his soul pure, another corrupts it. Man was created good, but brought very low; he fell through the temptation of Iblīs but received guidance from Allāh, who makes his burden light because he was created weak. Man has failed to accept the revelation of Allāh; when in trouble he cries to Him, but when helped forgets Him. He is capricious,

covetous, proud, and universally sinful. Mankind are descended from one pair, and were originally of one religion (*ummah*). Articulate speech was taught him by Allāh, who subjected all things to him and feeds him through the bounties of nature. Man springs from earth and returns to it, and, like all other things, to Allāh. The Qur'ān thus represents man as universally sinful in act, but this comes of his weakness, not from a sinful taint. Man is prone to sin, but not of sinful nature. He has lost Paradise, but he is not radically estranged from God.

2. *Sin.*—The principal terms for this are *khaṭi'ah* (Hebrew *Khet'*) *ithm* (Hebrew *āshām*) and *dhanb*. The last of these occurs thirty-eight times and refers chiefly to ceremonial offences. *Ithm* occurs twenty-nine times and largely in the same sense. *Khaṭi'ah* occurs only five times. It comes nearest to the idea of sin as a missing of the mark or standard set up by God. The teaching of the Qur'ān about sin as such is very sparse. Certain sins, such as pride, covetousness, etc., are denounced on occasion, but the sin which comprehends all others is *shirk* = association, namely, of other deities with Allāh. That is unpardonable. Ceremonial offences are generally connected with things or actions which are *ḥarām*, that is devoted. They may be specially devoted to God's service, and so their sacredness must not be invaded; or they may be banned as evil and therefore shunned (see p. 70). Moral and ceremonial sins are subject to the same penalties. Sin, in the main, is disobedience to the command of Allāh. Believers generally are to confess their sins, as Muḥammad and other prophets have done, and they will find that Rabb is merciful to those who avoid great sins and commit only venial faults.

3. *The Nature of Salvation.*—The word *najāt* = salvation occurs only once in the Qur'ān. In 40 [41] a man of Pharaoh's people who has believed the message of Moses appeals to his fellows: "O my people! why should I call you to salvation, and you call me to the Fire?" The idea here is that of deliverance from Hell. Salvation includes not

only pardon but also acceptance, both these being granted on the Day of Judgment. Its positive aspect is the reward of faith and righteousness by the delights of Paradise. In effect it is deliverance from the results of sin by obedience to Allāh (*islām*). Inasmuch as sin in the Qur'ān does not include a taint of nature, but only a proneness to wrong actions due to the weakness of man, its conception of salvation does not include the element of regeneration.

4. *The Conditions of Salvation.*—These are Repentance, Faith and Good Works, the last branching out into the five religious duties. "Such as repent, believe and act aright, these shall enter Paradise" (19 [61] and often).

Repentance is turning from sin to Allāh, with the desire for pardon, of which it is a condition. It includes a regret for the offence and amendment of life. Death-bed repentance is not accepted.

The faith which is a condition of salvation is specifically "belief in what is revealed to Muḥammad" (47 [2]). It is necessary for Christians, Jews and Sabeans no less than for pagan Arabs. The real believer (*mu'min*) is he who practises his faith; such as have left their homes and fought in the way of Allāh and harboured and helped the prophet (8 [75]). Allāh will put away the guilt of the worst actions and reward the best actions of those who believe; they will be pardoned and accepted at the Judgment and will receive their reward at the Resurrection. The love of Allāh will then be manifested to righteous believers, but faith will not avail if postponed till the Day. Forgiveness and acceptance are determined purely by the prerogative of Allāh. His justice and mercy are not opposed, for both are equally swayed by His power.

The ruling feature of the virtues specially commended in the Qur'ān is avoidance of excess. Some follow evil, some take a middle course, some excel in merit, and it is good that those who can should excel. Liberality without profuseness; kindness to orphans and poor without waste; making the best of men as one finds them; justice in

dealings, truthfulness in witness, faithfulness to engagements, patience and endurance, obedience to those in authority, limitation of sexual indulgence to legal wives and concubines, are specially mentioned. Good works do away sins and make the doer righteous. They are summed up in obedience to Allāh and the Apostle.

The main outline of these duties is in substantial agreement with the teaching of Christ in Mt. 6: prayer as an offering to God; fasting as control of self; and alms-giving as due to one's fellow-man, are inculcated as primary. They are preceded by confession of the faith and supplemented by the command to meet annually at a central shrine for worship and sacrifice. The individual faith and practice of the Muslim is thus linked up with a perpetual celebration of the world-wide unity of believers.

The Five Pillars of Religion (*Dīn*).—(1) The first duty, *confession of the faith*, is not explicitly mentioned in the Qur'ān, nor does the book contain any definite command to the followers of Muḥammad to preach his doctrine. The accepted way of propagating it in the outer world was by the sword, and there is a command to let religious instruction follow warfare (9 [123]). But Muḥammad himself being commanded to preach and to magnify the name of Allāh, and he being a noble pattern to believers, their duty was obviously to confess the faith which they had exercised, and the *kalimah* or watchword for the purpose is taken from two clauses of the Qur'ān.

(2) *Prayers* (*ṣalāt*) are very often coupled with Alms as means of salvation and as incumbent on Muslims. Spontaneous prayer is *du'ā*, set prayers are *ṣalāt*. Abraham offers *du'ā* that his posterity may observe *ṣalāt* (14 [42]). Before him *ṣalāt* was taught to Adam and commanded to Moses. It is practised by Muḥammad according to divine command and he leads in prayer; it is of the essence of religion for Muslims, and it keeps them from obscenity. As for its manner, the Face of Allāh is everywhere, but believers should always turn towards the Sacred Mosque

(the Ka'bah at Mecca). Prayers are to be preceded by washing with water, or if that cannot be got by scouring with sand. The ritual is to be regularly and strictly observed, except on certain occasions of danger or sickness. Muslims are not to pray when drunk or polluted, nor yet either too loud or too low. They should wear goodly apparel in the mosque, and during the Friday noon prayer-time work is to be suspended. Prayer is a prescribed duty for stated hours, before sunrise, at noon, after sunset and at night. The marks of their prostration should be seen on believers, and in observing prayer they must beware of sloth and neglect of almsgiving.

Of spontaneous prayer we read that Allāh is the hearer of *du'ā*: it is to be offered to Him only, for idols cannot hear. Allāh does not grant the prayer of the double-minded (cp. Jas. 1 [7 f]). Prayer for the faithful departed may be offered, but not for unbelievers in hell.

(3) *Almsgiving.*—Two principal terms are used for this in the Qur'ān: *zakāt* = cleansing, and *ṣadaqah* = righteousness. Speaking of almsgiving generally we find it constantly coupled with prayer as a mark of the true believer. Alms are to be given from the believer's superfluity, yet "ye cannot attain to righteousness until ye expend in alms of what ye love" (3 [86]). They are to be given especially at the time of harvest, and bestowed on relatives, orphans, the poor and travellers.

Zakāt is used to signify the alms of obligation which are levied on various kinds of property and income at a fixed rate. The Qur'ān specifies levies on money and produce. The need of this assessment was in evidence at the outset of Muḥammad's career owing to the poverty of many believers. It afterwards became established as the basis of the revenue of his theocracy, side by side with the spoils of warfare. *Zakāt* is essential to religion and a chief mark of true piety. It has, as its name implies, a cleansing effect, and brings pardon of sin. It is to be exacted from defeated foes who accept Islām and thus become brothers

in the faith. It is a loan to Allāh (cp. Prov. 19 [17]), who will repay it doubly with a divine usury; it is a seed which brings forth seven hundred fold.

Ṣadaqah (*Tsadāqāh, dikaiosune,* righteousness) is the name given to freewill offerings. They are to be given to the poor, to converts, to captives, debtors, fighters for the faith and travellers: also in expiation for neglect of pilgrimage duties; they are to be offered before an interview with the prophet, and are a subject of complaint against him. *Ṣadaqah* should be given with kind speech and pardon, without upbraiding, from the earnings of the faithful and not from inferior things, nor yet wastefully. To give publicly is good, to give secretly is better. Payment of alms by way of fine may still be meritorious; regarding the "Hypocrites" of Medina the command comes: "Take from their wealth alms to cleanse and purify them thereby" (9 [104]).

(4) *The Fast* (*Ṣaum*).—Fasting in general is mentioned both as a work of piety and as penance for offences. Mary, the mother of Jesus, vows a fast at the time of His birth. It is exacted as an expiation for homicide, for a mistaken oath, for killing game at the close time of Pilgrimage, for illegitimate divorce. In 2 [179–183] the yearly fast is finally set for the entire month of Ramaẓān, in which the Qur'ān was first revealed, to begin as soon as the new moon has been observed. The sick and travellers are excused, provided they fast later when able. Those who are fit to fast but do not may redeem it by feeding a poor man. Food and drink and marital intercourse are permitted from after sunset till dawn. Complete abstinence, with frequent visits to the mosque, must continue through the whole day.

(5) *The Pilgrimage.*—The Qur'ān distinguishes (2 [192]) the Lesser Pilgrimage (*'umrah* = visitation, *i.e.* of the Holy Places) from the Greater Pilgrimage or Ḥajj (Hebrew *Ḥag*, *i.e.* Festival Procession). The *'umrah* may be performed at any time. The Ḥajj is to be undertaken at the time of the new moon (of the month Dhū'l Ḥijjah, the twelfth of the

Muslim year). The pilgrims are to shave their heads, and to bring a gift to the Sacred Mosque. Till the day of sacrifice they are to neglect their persons; then they are to pay their vows and make the circuit of the Ancient House (the Ka'bah). The processions are to extend to Ṣafā and Marwah (two mountains near Mecca where idols used to stand) and also to Mount 'Arafāt. The rite of sacrifice is to be performed on the tenth day, and directions are given for slaughtering the camels, or other lawful animals, after invoking the name of Allāh over them. Pilgrims unable to arrive in time may send a beast to be sacrificed on their behalf. The flesh is to be eaten by the worshippers and distributed to the poor. It is not the flesh or blood of the sacrifices that is acceptable to Allāh, but the piety of the worshippers. The pilgrimage is an observance due to Allāh which may not be slighted, but it is not forbidden to make it an occasion of trade, though hunting during the sacred days is forbidden. After the sacrifice the pilgrims should remain to worship Allāh at least two days. Only Muslims may visit the Ka'bah.

5. *The Way of Salvation.*—Besides the five fundamental religious duties which are conditions of salvation the way of salvation is summed up in two main conceptions. Subjectively, as affecting the personal attitude of the believer, it is the practice of *taqwā* or piety; objectively, the thing which must regulate his whole life is *islām* or acceptance, both active and passive, of the will of Allāh.

A. *Piety.*—The meaning of *taqwā* is fear (*i.e.* of Allāh) or abstinence, from idolatry or evil of any kind. Its attitude is expressed in the words, commonly used in any sudden calamity: "Verily, we are Allāh's and verily, to Him do we return" (2 [151]). Even now He is nearest of all, for He comes in between a man and his heart. Piety is to believe in the truth, to be sincere in worship, to choose the next life rather than this. Not the flesh and blood of sacrifices reaches Allāh, but piety; the best garment is the raiment of piety. The pious are the meek, patient, truthful,

lowly, charitable, penitent, harmless, forgiving, prayerful, considerate, just. They practise devotion, moderation, purity; not in superstition, but in the fear of Allāh. Their hearts repose in the thought of Allāh; they meditate in silence morning and evening, and say of their purposes: "If Allāh will." Their hearts thrill with fear at the mention of the name of Allāh, and faith increases with the recital of His signs (the verses of the Qur'ān). Piety is both the easy way and the steep way, it is obedience to Allāh and the Apostle, to be shown in family life by men and women alike.

B. *Islām* is the word chosen by Muḥammad to sum up his idea of the true religion which is offered by Allāh and accepted by man if he is wise. The word signifies submission, resignation or acceptance, in each shade of meaning denoting the true attitude of man towards Allāh. Islām is the faith of Noah, Abraham, Moses and Jesus; the sons of Jacob at his death confessed themselves Muslims; believers have been called Muslims by Allāh ever since Abraham; acceptance of Islām is demanded by the Law and the Evangel; faithful Jews and Christians were Muslims before the Qur'ān was given: now they and the Sabeans have only to add faith in the Qur'ān. Islām is belief in all the prophets; it is the "Baptism (*ṣibghah*) of Allāh." He opens the heart to its reception. Muslims are those who have heard the call and believed, setting their faces towards Allāh with self-surrender and following Muḥammad; they are the best of *ummahs* (religious communities). Islām is both a rule and a high-road; it must be proclaimed in its entirety, and so accepted, for it is the only acceptable religion, now truth is come and falsehood has vanished. It is the easy way, but believers must fight strenuously for its defence and propagation. It will be victorious over every other religion and spread to other lands, for it is a message for mankind. Toleration is enjoined for a time, but afterwards abrogated by the command to do battle with infidels, whether idolaters or

people of Scripture. Exile and warfare on behalf of Islām will be abundantly rewarded, but apostasy from it leads to hell.

V. The Law of Life.

1. *Law in the Qur'ān.*—We have seen that the Qur'ān teaches, to use a Christian phrase, "justification by works." To attain salvation men must believe the message of the Apostle to be true, and they must do the works commanded by him, in return for which, by the mercy of Allāh, for no one has any claim on Him, they will receive the reward of Paradise which He has thought well to grant on these conditions. The strictly religious conditions of salvation have been outlined above. But we have also seen that the authority of the Apostle, as the revealer of the will of Allāh, extends to all affairs of life; he is to judge his people and they are to bow to his command without question. Hence religious duty in the Qur'ān extends to all the affairs of life—political, military, civil, social, as well as the strictly religious.

Of law as such there is little mention. The familiar term *sharī'ah* only occurs once in the Qur'ān (45 [17]), and the cognate word *shir'ah* also once (5 [52]). The general meaning of the root is "way"; the first passage refers to the divine command given to Muḥammad in a certain matter; the second to the various laws given to leaders of successive religions.

There is no passage in the Qur'ān parallel to the Decalogue of Moses, but there are several sets of commands in which Muḥammad may have had the Decalogue more or less clearly in mind. The most systematic of these is in 17 [23–40]. The commands there given are: (1) Put not other gods with Allāh; (2) Be kind and respectful to parents; (3) Give what is due to kinsmen, the poor and travellers; (4) Be not wasteful; (5) Slay not your children for fear of poverty; (6) Draw not near to fornication;

(7) Slay not the soul which Allāh hath forbidden you, except for just cause: (8) Draw not near to the wealth of the orphan; (9) Fulfil your compacts; (10) Give just measure and weight; (11) Follow not that of which thou hast no knowledge (probably referring to slanderous reports); (12) Walk not on the earth proudly. Neither here, nor in other shorter summaries * is there any distinct principle of arrangement. The code of chief duties has to be gathered from scattered passages.

2. *Government of the State.*—Although the Qur'ān is relied on as the basis of all legislation in Muslim states, yet it contains no theory of government nor any definition of the relation between civil and religious law and administration, nor is Muḥammad led, as was Moses, to appoint helpers who share divine inspiration in some degree with him. The conception of a theocracy centred in one person is so dominant that whatever ordinances are needed are simply supplied by Allāh through him, and believers have only to hear and obey whether in matters of worship or inheritance, criminal justice or warfare. The absence of specific direction as to subordinates or successors was a cause of great perplexity and bitter strife as soon as the prophet passed away, and all the offices of government current in Islām had to be subsequently evolved. Perhaps we may consider that the teaching of the Qur'ān on sectarianism establishes the principle of unity of government, whether secular or religious. Of sects it is said that those who split up religion rejoice each in his own party. This is condemned by Allāh. What these sects were was as little known to Muḥammad as any other particular of the Scripture religions. It is said that they did not arise in Israel till after the Law was given, and again that they did not arise among the peoples of the Scripture till after the Qur'ān descended. Those peoples were separated from one another through jealousy, and their sectarianism prevented their followers from accepting Islām.

* 6 $^{152\ ff}$; 31 $^{12-18}$; 25 $^{64-76}$; 16 $^{92\ f.}$

3. *Warfare.*—The one function of the state with which the Qur'ān deals definitely and in detail is that of warfare, and this as inseparable from religion. The characteristic term used is *Jihādan fī sabīla'llāh*, i.e. "strife in the way of Allāh" (60 [1]; 22 [77]). The nature of the strife is clear from the frequent use in this connection of the root *qatl*, meaning slaughter, *e.g.* in 4 [76]: "Let those, then, *fight* in the way of Allāh who sell the life of this world for the next; and whoso *fights* in the way of Allāh, be he *killed*, or be he victorious, we will give him a mighty reward." Each of the three italicised words is a form of *qatl*. On first entry into Medina the command is that there be no compulsion in religion, and warfare is limited to defence: "Fight for the cause of God (or in the way of Allāh) against those who fight against you, but commit not the injustice of attacking them first" (2 [186]). Later this is abrogated by "the verse of the sword" (9 [5]): "When the sacred months are past, kill those who join other gods with Allāh wherever ye shall find them, . . . but if they repent and observe prayer and pay the alms then let them go their way." This command is a divine revelation and must be promptly obeyed. The slaughter of enemies is enforced by confused stories of Saul and others. It applies to Jews and Christians as well as to idolaters, but the former may be offered the alternative of tribute instead of death if they do not accept Islām. The believing warriors are to strike off the heads and finger-tips of enemies; certain tactics and precautions are enjoined; leaders are to beware of insincere mediation, and not to allow overtures at a time of vantage. Wayfarers are not to be indiscriminately looted, and warfare is to be followed by religious instruction. It was Allāh who slew the enemies in the victory of Badr; the warrior is His helper, and the slain on the path of Allāh are not dead but living; they are martyrs (*shahīd*), a word not applied to those who suffer death unresisting at the hands of persecutors. Death in His way is better than wealth and is rewarded by Paradise. To the living is granted rich booty and there is

more to come, but it must be remembered that the booty belongs in the first place to Allāh and the Apostle. Prisoners of war are in the power of the captors to kill, sell as slaves, hold to ransom, liberate, or convert to Islām.

4. *Slavery.*—Slavery is a domestic institution, and as an accompaniment of warfare is accepted by the Qur'ān. The killing of captives after the battle of Badr is referred to in 8 [68]: "It has not been for any prophet to possess captives until he hath slaughtered in the land." The slave is the absolute property of his master as man is of Allāh. Female slaves may be taken as concubines at discretion, but their master should not hire them out as prostitutes; on the contrary (if he does not want them himself) he should make provision for their marriage. Married women may be taken to wife if made captive in war. The master of the house is free from the rules of decorum before female slaves. Slaves are to be kindly treated, and if able to redeem themselves they are not to be hindered from doing so. It is better to marry a believing slave than a free idolater.

5. *Criminal Laws.*—These occur in the form of penalties enacted for the commission of certain crimes. The thief is to lose a hand. The unchaste woman may be immured alive or confined for life. In the case of sodomy the offenders are to receive an undefined punishment, or if penitent to be forgiven. In case of fornication one hundred stripes are to be inflicted on each of the offenders. For homicide retaliation by the relatives of the person killed may be carried out, or blood money may be exacted by them. Murder is deserving of hell in the next world and of retaliation in this. For warfare against Allāh and the Apostle the penalty is impalement or mutilation or banishment. In this and other fragmentary legislation the customary law and practice of the Arabs is no doubt presupposed.

6. *Civil Regulations.*—These too are fragmentary, and deal with special needs that arose out of developments in

Muḥammad's career, so that one cannot draw a clear line between moral counsels and legal orders.

For instance, property is not to be expended on vanity or on bribery, but no penalty is laid down for the latter. The inheritance of property is dealt with in more detail. Equitable testamentary provision is to be made verbally for parents and kinsmen, and the witnesses are not to alter the terms of the bequest. Legacies should be shared by men and women and a residue left for the poor and the orphan. There are provisions for the portions of husbands and wives and of distant relatives, and the husband is not to inherit the estate of the wife against her will. Directions are also given for attesting a will by oath. Special care for the interests of the orphan is repeatedly enjoined. Allāh had found the prophet an orphan child and guided him, and when battles in the way of Allāh were fought there were many orphans of the "martyrs" to be cared for. They were to be treated with fairness, their property guarded, and suitable marriages to be arranged for the girls.

The oaths of the Qur'ān are of two kinds. Muḥammad himself, especially in the earliest Sūrahs, swears, sometimes by the Lord of heaven and earth, sometimes by His creatures, as the mountain, the book, the Ka'bah, the sea, all to confirm the message which he proclaims. On the other hand he deals with the oaths which believers swear among themselves. They are not to swear readily by Allāh lest a hasty oath should need revocation, but if one should have sworn unadvisedly an expiation for the offence is provided, and in 66 [2] Muḥammad is released from an oath to one of his wives. Perjury is forbidden on pain of damnation.

Although Muḥammad was originally a trader, yet little mention is made in the Qur'ān of trade. The only positive enactment is that on usury. Selling is allowed, but usury is forbidden on pain of hell-fire. Allāh, who rewards the legal alms, has banned the taking of interest on money and believers must therefore abandon it. Believers may carry

on trade while engaged in pilgrimage, despite other restrictions. Though we have no reason to believe that Muḥammad ever travelled by sea, he frequently refers to the ocean, and to the commerce which it bears. The towering ships are a sign of Allāh and it is He who speeds them. They are His instruments for the enrichment of mankind by trade and a sign of His goodness. As for the Calendar it is a divine command that the year be reckoned by lunar months and that four of these be held sacred.

7. *Domestic and Social Laws.*—The most prominent element in these is the legislation regarding marriage which played so important a part in Muḥammad's own life after he became a prince with a harem.

The word for marriage is *nikāḥ*, which refers to its physical aspect. Its object is the begetting of children for the multiplication of the race. Marriage, but not concubinage, is lawful with a Jew or Christian, but marriage is unlawful with an idolater. Concubines may be taken from among slave girls, but not from among married women, except they be captives of war. The number of wives at one time is limited to four, but no limit is laid down for concubines. Wives are to be treated with love and tenderness, and with strict impartiality. Marital intercourse is to be preceded by an act of piety. Refractory wives may be beaten or confined, but conciliation is provided for. The marriage of orphan girls is to be carefully arranged. Widows must not remarry before they have waited at least four months and ten days. A table of prohibited degrees of kinship is given, and marriage with a father's wife is particularly prohibited (4 $^{26\,f}$), this having been common among the pagan Arabs; but marriage with the wife of an adopted son is definitely allowed, this having been practised by Muḥammad. At the time of marriage the wife receives a dowry from her husband to which she has a right unless she of her own accord remits it. Believers may acquire a wife for money to be paid as dowry. Any exchange of wives must be carried out with fairness.

Divorce (*ṭalāq*) is carefully regulated. There must be an interval of four months between the declaration, accompanied by separation, and the actual dissolution of the "knot of marriage." A divorced wife may not be remarried to the same husband more than three times unless marriage with another man, followed by a divorce from him, has intervened. The dowry of a divorced wife must be returned to her and her remarriage not impeded. Regulations are laid down for the case of the wife as divorced, either before or after the consummation of the marriage, and also regarding the children.

As for the family, kindness, respect and gratitude are to be shown to parents, but this duty may be overridden by loyalty to Allāh. Children are not to be killed for fear of want, for boys and girls are a gift from Allāh, but family ties may become a temptation to believers to neglect striving for the faith.

A good deal of attention, relatively, is given to deportment. Believers are to be modest in demeanour, kindly in address and courteous in greeting, always using the formula, "Peace be to you" (*A's salām 'alaikum*). They are to avoid frivolity and scandal-mongering and to enter the houses of others only after leave has been given, though it is legitimate to entertain each other hospitably. Women, except those past child-bearing, should not go unveiled, save before near relatives. Strict rules are laid down for modest behaviour as between men and women and the respect to be shown by children and slaves to their elders and betters. Reverent behaviour to Muḥammad is specially inculcated.

8. *Ceremonial Regulations.*—Here again we have to realise that the fragmentary directions contained in the Qur'ān rest on the background of Arab custom, the content of which, supplemented by the words of the book, was afterwards elaborated in tradition and eventually codified by theology. Such regulations as are given in the Qur'ān were taken over, with very slight alterations in the matter

of forbidden foods, from the Jewish code. The rules for purification from ceremonial defilement by washing before prayers have already been referred to (p. 59). It remains to deal with the rules regarding unlawful food and other forbidden things, and with such mention as there is of sacrifice.

Clean and Unclean Foods.—The prominence of this distinction in Leviticus is reflected in the Qur'ān and in Muslim life down to this day. The terms used are *ḥarām* = banned or unlawful, and *ḥalāl* = permitted. As in the case of the Hebrew *kherem* the ban or prohibition to touch may be owing either to the sacredness or to the pollution of the object. So the commonest use of *ḥarām* in the Qur'ān is as a designation of the Sacred Mosque, but the word is also repeatedly applied to forbidden food the use of which pollutes, in contrast to the permitted food which Allāh has sanctified (16 [117]; 10 [60]). Before the Torah came to Moses all things were allowed except what Jacob forbade (Gen. 32 [32]), but the distinction now made in the Qur'ān between lawful and unlawful foods is not fixed by man but by Allāh. For lawful flesh a further rule is given that the Muslim may eat only that over which the killer has invoked the name of Allāh. The flesh of idol sacrifices and blood are forbidden. A list is given of lawful cattle and fruits, and several lists of foods forbidden and permitted. The principal prohibitions are those of swine's flesh and strong drink (*khamr*), but though *khamr* is forbidden to believers on earth it will be plentifully supplied to them in Paradise. If a Muslim eats unlawful food under compulsion or through fear he may be pardoned. The food of Jews and Christians is lawful to Muslims.

Other forbidden things.—Together with wine (5 [92 f]) the practice known as *maisir* is specially prohibited. This consisted in a kind of lots, drawn by means of arrows, for the division of the portions of a slaughtered camel. It is understood to include all games of chance. In the same connection images are declared to be an abomination,

and this is not practically qualified, as in the Pentateuch, by the closely connected command to make cherubim over the ark. Magic in the sense of sorcery (*siḥr*) is implicitly condemned by Muḥammad's frequent repudiation of the charge brought against him of being a magician. On the other hand there is no prohibition of spells or incantations, but the last two Sūrahs (113 and 114) appear to be of that nature and are extensively used as such by Muslims all the world over.

VI. Attitude to Other Faiths.

No scripture in the world teaches such a "comparative religion" as the Qur'ān. Assertions regarding its attitude to the earlier faiths form, as we have seen, both the woof and the warp of the book, its strength and its weakness, and this has come out in all the fundamental doctrines. Its clear claim is to confirm and perfect the teachings of the former Prophets and Scriptures, allowing for as much abrogation of previous ordinances as may be necessary for the new time. The question remains to be answered: How does this claim actually work out? What has the Qur'ān set aside of the former teaching as unnecessary, and what has it added to the world's stock of religious knowledge and inspiration?

The Qur'ān has three words for religion. The first is *millah,* the derivation of which is disputed, but its general use in the book (ten times out of fourteen) is to signify the religion of former prophets (especially Abraham) whom Muslims should follow, subject to the new light brought by Muḥammad. The second term is *dīn,* meaning religion as observance. This is also used of the religion of former prophets, especially Noah, Abraham, Jacob, Moses and Jesus. Of *dīn* Muḥammad at first says: "To me my religion, to you your religion," but later he pronounces that Islām is the only acceptable religion. The third term is *ummah,* i.e. religious community. Of this it is said that mankind were

originally one *ummah*, and that Allāh, had He pleased, could have kept them so, but He was pleased to grant every *ummah* a special apostle and a scripture and observances of its own. Muslims are the central *ummah* and the best of all. What is it that this best of *ummahs* has which others have not?

The massive simplicity of the outlines of quranic theology make the answer to this question comparatively simple. Against the paganism of Arabia the Qur'ān is one long protest, which is not substantially affected by the adoption of the Ka'bah with its Black Stone fetish into the central ritual of Islām. The Sabean and Zoroastrian cults hardly come into practical account. It is to the prophets and scriptures of the Old and New Testaments that the constant appeal is made.

In its dealing with the Old Testament the Qur'ān has made only one essential change. The confusions in its reproduction of Old Testament histories and the modification of ceremonial laws touch no essential point, nor does the Qur'ān refuse to recognise the Messiah, though it contradicts later Judaism in allowing that Jesus of Nazareth has the rightful claim to that title. But in one vital aspect the messianic ideal of the Old Testament has undergone a radical change. The Coming One who has appeared is indeed a prophet and likewise a prince, but His priestly character is eliminated, and the idea of atonement wrought by Him is set aside. Neither He nor His people are to bring salvation and victory by sacrificial suffering.

On the New Testament side the difference is far greater. The conceptions of divine Fatherhood and Sonship are not only eliminated but fiercely combated. The divine incarnation in Jesus the Christ is utterly rejected, and the historical fact of His death, carrying the implication of His atonement and resurrection, is denied. The claim of Jesus to be the Saviour and Judge of the world is set aside. The Holy Spirit appears only as an angel, and the Trinity of the Godhead is misunderstood and repudiated. Yet, with all this, we have seen that fragmentary indications of

Christian doctrine crop out from time to time, though they exercise little effect on the deistic trend of the teaching as a whole.

The new elements of religion added by the Qur'ān are two—one doctrinal, the other ethical. Obviously the first is the apostleship of Muḥammad as superseding Jesus and all earlier prophets. The second is the strenuous inculcation of the duty of warfare for the propagation of the faith. It is hardly necessary to point out that the *jihād* of Islām is essentially different from the Old Testament wars of conquest or defence which had no reference to imposition of a new creed or worship. In modern times the duty of warfare for the faith has more and more receded into the background by reason of long-drawn political changes, and it seems likely to give place to a zeal for purely religious propaganda. The future attitude of Muslims towards the fundamental issue—Muḥammad or Jesus Christ—will depend even more on the life than on the preaching of Christendom.

SUBJECT INDEX.

Abbreviations. S. = Sūrah. A. = Allāh. Md. = Muḥammad. M. = Muslim. I. = Islām. Q. = Qur'ān.

Titles of Sūrahs. Several of these have alternatives, *e.g.* 17 is either *Asrā* (Night Journey) or *Banū Isrā'īl*. In such cases I have chosen what appeared to be the most widely used. But the identifying mark is the serial number of the Sūrah (list on pp. 111–113). Rodwell's Translation has a chronological sequence of Sūrahs, but a table is given in Dent's edition by which the serial number can be identified.

Numeral references. Serial numbers of Sūrahs are in large figures, verses in small. The letter f indicates one following verse; ff two; if more are referred to the second number is given. "Etc." following a reference indicates frequent occurrence of the phrase.

Headings. English in black type, Arabic in italics. With few exceptions matter is given under the English head. A heading in square brackets as [**Weights**] indicates a cross-reference.

A.

Aaron = *Hārūn.* [**Mary** and **Moses.**]

'Abasa = "**He frowned.**" Title of S. 80.

Abel = *Hābīl*, and **Cain** = *Qābīl.* Sacrifice and murder. Burial of corpse taught by a raven. Cain's repentance. 5 $^{30-35}$.

Ablutions = *Wuzū'.* Rules for purification before prayers, 5 ^{8}.

Abraham = *Ibrāhīm.* Rejects creature worship and ancestral idols, 6 $^{74-82}$; 43 ^{25,26}: books were granted him of old, 87 ^{18f}: controversy with idolaters, 29 $^{15-24}$; 2 ^{260}; 37 $^{81-96}$; 26 $^{69-104}$; 21 $^{52-70}$: prays for his idolatrous father, 19 $^{42-49}$: but this example not to be followed, 60 ^{4}; 9 ^{114f}: promised a son in old age and warned of the fate of Sodom, 51 $^{24-34}$; 11 $^{72-78}$; 15 $^{51-60}$: pleads for Sodom, 11 ^{77}: is taught the resurrection, 2 ^{262}: prepares to sacrifice his son, 37 $^{97-111}$: he and Ishmael found the temple at Mecca and settle their descendants near it: 3 ^{90,91}; 14 ^{40}; 2 $^{119-122}$: bequeaths Islām to his posterity, 2 $^{121-126}$: hopes for forgiveness at judgment day, 26 ^{82}; 14 ^{42}: the faithful one, 53 ^{38}; 16 ^{121}: the friend of God, 4 ^{124}: sound in faith (*ḥanīf*), 6 ^{79,162}; 3 ^{89}, etc.: a true prophet, 19 ^{42}: prophecy and scriptures granted to his posterity, 29 ^{26}: an *imām* or leader of the faithful, 2 ^{118}: his religion (*millah*) to be followed, 16 ^{124}; 4 ^{124}: he was neither Jew nor Christian, but *ḥanīf* and *muslim*, 3 ^{60}; cp. 2 ^{134}: his religion that of Md., 6 ^{162}; 2 ^{124}: his spiritual kindred are followers of Md., 3 ^{61}: he prays for the coming of Md., 2 ^{123}.

"**Abraham**" = *Ibrāhīm.* Title of S. 14.

Abrogation = *Naskh.* Md. accused of forgery because one verse substituted for another, 16 [103]: A. may abrogate or confirm as He pleases, 13 [39]: if He cancels a verse grants a better, 2 [100].

"Abū Lahab." To be punished for his enmity. Title of S. 111.

"Abundance" = *Kauthar.* Title of S. 108.

'Ād, generally coupled with **Thamūd.** A tribe of S. Arabia. Punished for rejection of Hūd, 26 [123–140]; 7 [63–70]; 51 [41 f]; 46 [20–27].

Adam = *Ādam.* Created of clay, 15 [28]; 3 [52]: the vicegerent (*khalīfah*) of A., gives names to all things, 2 [28–31]: Iblīs, alone of angels, disobeys command to worship him, 2 [32]; 7 [10–17]; 15 [30–3]: tempted and cast down from Paradise to earth, 7 [18–24]; 2 [33–7]: fall and restoration, 20 [114–120]: taught words by A., 2 [35]: descendants brought forth from his loins to witness that A. is their lord, 7 [171]: covenant of A. with him, 20 [114].

'Ādiyāt = **"Chargers."** Title of S. 100.

Adoption. Creates no bar to marriage, 33 [4, 5, 37].

"Adoration" = *Sajdah.* Title of S. 32.

Adultery and **Fornication.** Both = *zinā.* An evil way, 17 [34]: to be avoided by the pious, 25 [68]: accusation against woman needs four witnesses; if guilty immure till death, 4 [19]: man and woman may be punished by scourging, 24 [2]: unchaste to marry unchaste or idolater, 24 [3, 26]: purgation of groundless accusation, 24 [4–10]: rebuke of accusation against 'Aishah, 24 [11–25].

Affinity. [**Marriage.**]

"Afternoon." = *'Aṣr.* Title of S. 103.

Ahlu'l Kitāb. [**Scriptures, People of the.**] Jews and Christians, 3 [198]; 5 [72], etc.

Aḥmad. The name under which Md. claimed that Jesus foretold his coming, 61 [6]. [**Muhammad.**]

Aḥqāf. Title of S. 46 (same in English).

Aḥzāb = **"Confederates."** Title of S. 33.

A'lā = **"Most High."** Title of S. 87.

Aiyūb = [**Job.**]

'Alaq = **"Clots of Blood."** Title of S. 96.

Alexander (the Great) = *Dhū'l Qarnain.* Campaigns and victory over Gog and Magog, 18 [82–101].

Āl 'Imrān = **"Family of 'Imrān."** Title of S. 3.

Allāh. [**God.**]

Allāt. [**Lāt.**]

Alms (of obligation) = *Zakāt.* Commanded as essential to religion, 2 [40]; 98 [4]: mark of true piety, 23 [4]; 24 [37]: loan to A., 73 [20]: bringing also pardon of sin, 64 [17]: doubly repaid by Him instead of usury, 30 [38]: like a seed grain bringing forth 700 fold, 2 [263]: to be exacted from defeated foes who accept I., 9 [5, 11].

Alms (freewill offerings) = *Ṣadaqah.* True spirit and right ways, 2 [265–75]: to be imposed on penitent enemies, 9 [104]: expiation for neglect of pilgrimage duties, 2 [192]: to be offered before interview with Md., 58 [13 f] (distinct from *zakāt*): subject of accusation against Md., 9 [58]: legitimate applications, 9 [60]: not to be wastefully given, 17 [28].

Alms (generally). Coupled with prayer, 14 [36], etc.: to be given from superfluity, 2 [216 f]: from what Ms. love, 3 [86]: a means of salvation, 92 [5 ff, 18]; 64 [16]: on what to be spent, 2 [211]: at time of ingathering, 6 [142].

Amulets. Sūrahs used for: 1, 6, 18, 36, 44, 55, 67, 78, 113, 114. "Verses of protection": 2 [256]; 12 [64]; 13 [12]; 15 [17]; 37 [7].

An'ām = "**Cattle.**" Title of S. 6.

Anbiyā' = "**Prophets.**" Title of S. 21.

Anfāl = "**Spoils.**" Title of S. 8.

"**Angels**" = *Malā'ikah.* Title of S. 35.

Angels. Not daughters of A. but servants, 43 [16–18]: messengers of A. with 2, 3, or 4 pairs of wings, 35 [1]: support His throne, 69 [17]: ascend to Him in a day of 50,000 years, 70 [3 f]: descend on Night of Power, 97 [4]: worship A., 7 [205]: and repel demons, 37 [2]: at A.'s command worship Adam, except Iblîs, 15 [30 f]: appearance demanded by unbelievers, 15 [7 f]: guardians of believers, 6 [61]: helpers in battle, 8 [9–12]: record actions, 82 [11, 12]: control the course of the world, 79 [5]: receive souls at death, 7 [35]; "angel of death," 32 [11]: witness at Day of Resurrection, 50 [16–28]: intercede for believers, 40 [7 ff]: attest the book of the righteous, 83 [20 f]: witness against idolaters, 37 [160–6]: guard hell, 74 [30]: Hārūt and Mārūt at Babel teach sorcery, 2 [96]: will die and be raised, 39 [68]. [**Gabriel.**]

'Ankabūt = "**Spider.**" Title of S. 29.

Anṣār. [**Helpers.**]

"**Ant**" = *Naml.* Title of S. 27.

"**Apartments**" = *Hujurāt.* Title of S. 49.

Apostasy. Venial, if under compulsion, 16 [108]: if voluntary to be severely punished, 16 [108]; 88 [23 f]: leads to perdition, 22 [11].

Apostle (Messenger of God) = *Rasūl* or *Mursal.* Divine messengers taken from among angels and men, 22 [74]; 7 [33]: many before Md. with the same revelation, 4 [161]: office only to announce and warn, 18 [54]: specially against idolatry, 16 [38]; rejected by unbelievers, 15 [11]; 23 [46]: sent (by Jesus) to the city (of Antioch), 36 [12–32]: their message in the speech of their own people, 14 [4]: work miracles only by leave of A., 40 [78]: must give account of ministry, 72 [28]: none before Md. unaffected by Satan, 22 [51]: they repent and are forgiven, 27 [11]: their histories revealed by A. to confirm Md.'s heart, 11 [121]: of some he is told nothing, 40 [78]: no difference in their acceptance by believers, 4 [149]: some endowed by A. more highly than others, especially Moses and Jesus, 2 [254]: some specially endued with firmness (*ūlu'l 'azm*) 46 [34].

Apostles (of Jesus) = *Hawārī.* Became helpers and followers of Jesus the *rasūl*, 3 [45 f]; 61 [14]: professed themselves Ms., 5 [111]: desired of Jesus a table from heaven, 5 [112].

Apparel. Simple and splendid clothing gifts of A., 7 [25]: goodly clothing to be worn in mosque, 7 [29 f].

Arabic. The Q. not in a foreign tongue, but in plain Arabic for Arabs, 16 [105]; 26 [195]; 41 [44], etc.

Arabs of the desert. Malingering, 9 [91]: undecided as to allegiance, 9 [98–102, 121]; called to be wholehearted in fighting for Islam, 48 [16 f]; 49 [14 f]. [**Idolaters.**]

A'rāf. A wall between Heaven and Hell, the people on which see and converse with inmates of both, 7 [44–47]. Also title of S. 7. [**Purgatory.**]

'Arafāt. The Mount of Recognition, 12 miles from Mecca, to be visited by pilgrims, 2 [194].

Arbitrators. To effect reconciliation between husband and wife, 4 [39]. [**Marriage.**]

Ark (*Fulk* = Ship) **of Noah.** Built under divine supervision to save men and beasts, 11 [39]; 23 [27 f.].

Ark. (*Tābūt* = Hebr. *tebāh*, i.e. chest.) Of the Covenant with *sakīnah* (= shechinah) and relics of Moses and Aaron, 2 [249]: of bulrushes for the infant Moses, 20 [39].

"Array" = *Ṣaff.* Title of S. 61.

'Asr = **"Afternoon."** Title of S. 103.

Asrā = **"Night Journey."** Title of S. 17.

"Assembly" = *Jumu'ah.* Title of S. 62.

Atonement. [**Expiation.**]

Attributes. [**God.**]

Augury = divination by flight of birds. Practised by people of 'Ād and Thamūd, 27 [48].

Āyat = Sign, see **Miracles.** = Verse, see **Qur'an.**

Āzar = Terah, the father of Abraham. An idolater, 6 [74]: will not listen to his son's remonstrance, 19 [43–49].

B.

"Backbiter" = *Humazah.* Title of S. 104.

Badr. Battle of B. a sign from A., who succoured Ms. with angels, 3 [11, 119–21].

Balad = **"Soil."** Title of S. 90.

Baiyinah = **"Clear Evidence."** Title of S. 98.

Balance = *Mīzān.* Men to give fair weight, 6 [153]; 7 [83]: according to the heavenly balance, 55 [6 ff.]: which has come down with the Book, 57 [25]: just balances set up at Day of Resurrection, 21 [48].

Baptism. Of God only is effectual, 2 [132].

Baqarah = **"Cow."** Title of S. 2.

Barzakh. [**Purgatory.**]

Be and it is = *kun fa yakūnu.* [**Creation.**]

Beasts. Those sacred to pagans no longer so, 5 [102]: their usefulness to man a sign from A., 36 [71–74]: beasts and birds form communities (*ummat*), 6 [38].

Beautiful Names. [**God.**]

"Bee" = *Naḥl.* Title of S. 16.

"Believer" = *Mu'min.* Title of S. 40.

"Believers" = Mu'minīn. Title of S. 23.

Believers. Can only believe by permission of A., 10 [100]: Faith graven by A. on heart and strengthened by His Spirit, 58 [22]: to witness by upright conduct, 5 [11]: practise moral and religious duties, 8 [2 ff.]; 23 [1–11]: keep peace and goodwill among themselves, 49 [9–12]: Paradise awaits those who rest in the thought of A., 13 [28]: He has bought them for the reward of Paradise, 9 [112]: they are of varying grades in His sight, 3 [157]; 57 [10]: they must be tested, 29 [1]: if they fail in endurance may be lost, 4 [99]: warned against hardening of heart, 57 [15]: must be liberal, 57 [10–24]: and fight in cause of A., 49 [15]: give honour, not to high birth, but to fear of A., 49 [13]: are His vicegerents on earth, 35 [37]: not to make friends with pagans, 58 [22]: nor with Jews and Christians, 5 [56, 62]: lowly to the faithful, haughty to infidels, 5 [59].

Birds. Have a language which Solomon knew, 27 [16]: form communities, 6 [38].

Bismi'llāh. [**Invocation.**]
Blood. Forbidden, 2 [168]. [**Food.**]
"**Blow**" = *Qāri'ah.* Title of S. 101.
Books. [**Judgment Day** and **Scriptures.**]
Booty. [**Warfare.**]
"**Brightness**" = *Ẓuḥā.* Title of S. 93.
Burial. Of dead taught to Cain by a raven, 5 [34].
Burūj = "**Starry Sky.**" Title of S. 85.

C.

Cain. [**Abel.**]
Calf of gold worshipped by Children of Israel, 2 [48, 86]; 4 [152]; 7 [146]: made by Sāmirī, 20 [90]. [**Moses.**]
Calendar. Year to be reckoned by lunar months, of which four months sacred, 9 [36 f].
Camel. A sign of A.'s wisdom and goodness, 88 [17] (other rendering is "cloud"): lawful for food, 6 [144 f].
Captives. [**Slaves.**]
Carrion. Forbidden as food, 6 [146]. [**Food.**]
"**Cattle**" = *An'ām.* Title of S. 6.
Cattle. Pagan superstitions about them, 6 [139]; 5 [102]: to be used for burdens, journey, and food, 6 [143]; 40 [79]: four pairs (*i.e.* camels, oxen, sheep, goats), 39 [8].
"**Cave**" = *Kahf.* Title of S. 18.
"**Chargers**" = *'Ādiyāt.* Title of S. 100.
Children. Idolatrous Arabs hate the birth of daughters, 16 [59 ff]: offspring not to be killed for fear of want, 17 [33]; 16 [60 f]: boys and girls the gift of A., 42 [48 f]: may be a temptation, 8 [28]; 64 [14 f].
Children of Israel. [**Jews.**]
Christ. [**Jesus.**]
Christians = *Naṣārā.* Often coupled with Jews. [**Jews: Scriptures. People of**] In the line of revelation, kind and compassionate, but invented monasticism, 57 [26–9]: in covenant with God but at variance among themselves, 5 [17]: nearest in affection to believers, and free from pride, especially priests and monks, 5 [85]: cloisters, churches, and oratories to be protected, 22 [41]: together with Jews, claim to possess the only true religion, 2 [129]: coupled with Jews and Sabeites, as acceptable, 2 [59]: also with Magians and idolaters as against believers, 22 [17]: mutual recrimination with Jews, 2 [105–7]: take clergy, monks, and Messiah for lords, 9 [31]; 3 [57]: claim to be children of God disproved by their sufferings, 5 [21]: infidels, because they hold the deity of Jesus and the Trinity, 5 [76 f]: dispute with them to be settled by the ordeal of the curse, 3 [54]: converts from among them to inherit paradise, 5 [86 ff]: commended, 3 [198]: recalcitrant will go to hell, 5 [88]: Ms. to war against them, till they pay tribute, or believe, 9 [29].
Clean and **Unclean.** [**Food.**]
"**Clear Evidence**" = *Baiyinah.* Title of S. 98.
"**Cleaving**" = *Infiṭār.* Title of S. 82.
"**Clots of Blood**" = *'Alaq.* Title of S. 96.
Commandments. A universal admonition written on tables for Moses, 7 [142].

Commerce. By sea a boon from A., 16 [14]; 17 [68], etc.: on land, permissible at pilgrimage, 2 [194]: with just measure and balance, 17 [37].

Concubines. May be taken from among slave girls, 70 [29—31]; 23 [5—7]; 4 [3, 29 f]: not from married women, except captives, 4 [28].

"**Confederates**" = *Aḥzāb.* Title of S. 33.

Confession of faith. [*Kalimah.*]

Corruption = *Taḥrīf.* Jews and Christians give contrary interpretation of previous Scriptures. 2 [107]: Jews misquote their Scriptures, 37 [72]; 4 [48]; 5 [45]: pervert the word of God, 2 [70]: transcribe it corruptly for paltry gain, 2 [73]: eternal damnation the lot of those who conceal teaching of Taurāt, 2 [154—7, 169].

"**Counsel**" = *Shūrā.* Title of S. 42.

Covenant. *'Ahd.* Made by A. with Adam, but forgotten by him, 20 [114]: with posterity drawn forth from the loins of sons of Adam, 7 [171]. *Mīthāq* with Noah, Abraham, Moses, Jesus, and Md., 33 [7]: pledge by Ms., 60 [12]: promise on part of A., 9 [112]: covenant of A. to be kept, 16 [93]; 48 [10].

"**Cow**" = *Bagarah.* Title of S. 2.

Creation. By fiat: "Be and it is," 36 [82]; 16 [42], etc.: for a worthy end, 30 [7]; 21 [16 f]: to set forth His truth, 46 [2]: a witness to His rule, 88 [17—20]; 31 [9 f]: all things praise A., 21 [19 f]; 64 [1]: they are a sign from Him, 42 [28]; 35 [25], etc.: especially to convince unbelievers, 15 [16—25]; 36 [33—40]; 21 [31—36], etc.: creation reveals the goodness of A., 71 [12—19]; 23 [18—22]: made in six days, 7 [52]; without weariness, 50 [37]: earth in two days and seven heavens in two days, 41 [8, 11]: mountains placed in four days, 41 [9]: A. has created seven heavens and seven earths, 65 [12]: He holds up the heavens without pillars, 22 [64]; 13 [2]: created animals of water, 24 [44]: man of water, 25 [56]: of dust, 35 [12]: of moist germs, 16 [4]: brings forth all things and calls them back, 30 [10]: will roll up heaven and remake creation, 21 [104].

Crimes. [**Punishments.**]

Crucifixion, of Jesus denied, 4 [156]. [**Jesus.**]

D.

Daughters. Inheritance half that of sons, 4 [12]: pagans call angels daughters of A., 16 [59]: but lament birth of female children, 16 [60]: and bury them alive, 16 [61]; 81 [8].

David = *Dā'ūd.* Slew Goliath and was made king, 2 [252]: brave, wise, sagacious, penitent; mountains and birds join him in praise, 38 [16—19]; 21 [78 f]; 34 [10]: convinced of sin by two pleaders, repents and is forgiven, 38 [20—24]: vicegerent of A., 38 [25]: taught by A. the art of making armour, 21 [80]; 34 [10]: Solomon given him as son, 38 [29]: *Zabūr* (= Psalter) given him, 17 [57]; 4 [161].

"**Daybreak**" = *Fajr.* Title of S. 89.

"**Dawn**" = *Falaq.* Title of S. 113.

Death. The Certainty (= *alyaqīn*), 15 [99]: unavoidable, 3 [182]; 50 [18]: at stated time, 16 [63]; 3 [139]: A. takes souls to Himself at death and in sleep, 39 [43]: prayer to be said only for faithful departed, 9 [85].

Debt. Principal to be repaid without interest, 2 [278 f]: leniency in recovering, 2 [280]: to be recorded in writing, 2 [282]. [**Usury.**]

Decrees = *qadar.* Determine creation of all things, 54 [49 f]; 87 [2 f]: the limit of life, 3 [139]; 8 [17]: all its events, 9 [51]: all the actions of men, 54 [52 f];

6 [103]; 14 [4]: assignment of men and jinns to hell, 7 [178]: good and evil in the soul, 91 [8]: belief and unbelief, 16 [38f]; 10 [100]; 36 [6–9]: obedience and disobedience, 76 [30]; 51 [9]: all sovereignty is A.'s, 13 [30]: His behest is a fixed decree, 33 [38]: He might have guided all to the way, 16 [9]; 42 [6]; 6 [107]: the fate of men and cities written in their book, 17 [14,60]; 7 [35]; a clear register, 36 [11]; containing all secret things, 6 [59]; 57 [22]: yet not to be used as excuse for unbelief, 16 [37]; 6 [149]: good is from A., evil from man, 4 [81]: choice of faith or unbelief, 18 [28].

Defilement, by menstruation, 2 [222].

Deluge. The ark (or ship) in the flood a warning, 69 [11f]; 54 [11–15]: Noah builds the ark, his unbelieving son drowned, ark rests on Al Jūdī, 11 [39–46]. [**Noah.**]

Demons. [*Jinn.*]

Deportment. Modest demeanour, 17 [39]; 25 [64]: scornfulness forbidden, 49 [11]: kindly address, 17 [55]: courtesy in greeting (*salām 'alaikum*), 6 [54]; 4 [88]: avoidance of frivolity, 25 [72]; 4 [33]: against scandal-mongering, 4 [147]: enter other houses only after leave given, 24 [27–29]: greeting on entering, 24 [61]: eating in one another's houses, 24 [60]: women to go unveiled only before near relatives, 24 [31]: liberty for women past childbearing, 24 [59]: modest behaviour of women and men, 24 [30f]: respectfulness of slaves and children, 24 [57f]: respectfulness to Md., 24 [62f]; 49 [2–5]; specially after affair with Zainab, 33 [53].

"Desire of increasing" = *Takāthur.* Title of S. 102.

Devil = *Shaiṭan* (Hebrew: *Shātān*), *Iblīs* (Greek: *diabolos*), used as synonyms, 2 [32–4]: is one of the jinn, 18 [48]: ungrateful to his Lord, 17 [29]: refuses to worship Adam, tempts and causes him to fall, 20 [115,118]; 15 [31]; 2 [32–4], etc.: beguiles his descendants except the faithful, 15 [39–42]: laid on Job disease and pain, 38 [40]: is driven away with stones by believers, 15 [17,34]; 16 [100], etc.: accursed till judgment day, 15 [35]: will not share the guilt of those whom he tempted, 59 [16]: the foe of men, 35 [6]: misleads pagans, 4 [117–9]: seeks to confuse reciters of Q., 16 [100–2]: if tempted by him, flee to A., 7 [199f]; 23 [99].

Devils = *Shayāṭīn.* Rebellious, 37 [7]: steal a hearing of celestial secrets, 15 [18]; 26 [210–23], etc.: enemies of prophets, 6 [112]: gaolers chained to infidels, 43 [35]; 41 [24]: pelted by shooting stars, 37 [6 ff]: taught men sorcery, 2 [96]: built and dived for Solomon, 38 [36]; 21 [82].

Dhāriyāt = **"Scattering."** Title of S. 51.

Dhū'l Kifl = "He of the Portion." Coupled with Idrīs (Enoch), Ishmael, and Elisha, 38 [48]; 21 [85]: possibly Elijah.

Dhū'n Nūn = "He of the Fish," *i.e.* Jonah, 21 [87]. [**Jonah.**]

Dhū'l Qarnain = "He of the Two Horns," *i.e.* Alexander the Great. His campaigns and victory over Gog and Magog, 18 [82–101].

Dīn. [**Religion.**]

Dīnār = Greek *dēnarion.* [**Money.**]

Dirham = Greek *drachmē.* [**Money.**]

Dispute. With people of Scripture except the malicious among them to be kindly, 29 [45].

"Distinguisher" = *Furqān.* Title of S. 25.

Diviner = *Kāhin.* [**Soothsayer.**]

Divorce. Four months' interval between separation and final divorce, 2 [226–8]; 65 [1–5]; divorced wife not to be taken back more than three times without other marriage intervening, 2 [229f]: wife's dowry to be

returned and remarriage not impeded, 2 [231f]: regulations for care of children, 2 [233]: provision for wife divorced before or after consummation, 2 [237f,242]; 33 [48]; 65 [6f]: resumption of intercourse after divorce, 58 [1–5].

"Divorce" = *Ṭalāq*. Title of S. 65.

Dog. Of the Seven Sleepers (Companions of the Cave), 18 [17,21]: lolls out his tongue, 7 [175]: trained to chase, 5 [6].

Dukhān = **"Smoke."** Title of S. 44.

E.

Earth. A. has created the earth in two days, 41 [8]: stretched it out as a bed and made mountains its tent-stakes, 2 [20]; 13 [3]; 78 [6f]: at resurrection will be A.'s handful, 39 [67]: and created anew, 14 [49]. [**Creation.**]

Earthquake. The first sign of the last day, when the dead will be cast forth, 99 [1–5]. [**Judgment.**]

"Earthquake" = *Zalzalah*. Title of S. 99.

Eden. Garden or gardens of. Place of rivers shaded by gardens and great bliss, 61 [12]: inmates richly clad on pleasant couches, 18 [30]: find virgins of their own age, 38 [50–4]: enter with believing fathers, wives and children, 13 [23]: Eden is the reward of the purified, 20 [78]: the favour of A. is their chief blessing, 9 [73]. [**Paradise.**]

Egypt. Jacob comes to E., 12 [100]: Moses and Aaron commanded to make *qiblahs* for prayers in houses of Israelites in E., 10 [87]: Pharaoh boasts of lordship over E., 43 [50]: Moses sends back the people from wilderness into E., 2 [58]. [**Moses: Pharaoh.**]

"Elephant" = *Fīl*. Title of S. 105.

Elijah = *Ilyās* or *Ilyāsīn*. Withstands the worship of Baal, 37 [123–132]: coupled with Zachariah, John and Jesus as just, 6 [85]: as *Dhū'l Kifl* (?), 21 [85].

Elisha = *Al Yasa'*. Coupled with Ishmael and Dhū'l Kifl (Elijah?), 38 [48]: with Ishmael, Jonah, Lot, as favoured above mankind, 6 [86].

"Emigration" = *Hashr*. Title of S. 59.

Enemy (of the faith). To be slain, 2 [186f]: to make friends with is forbidden, 60 [9].

"Enfolded" = *Muzammil*. Title of S. 73.

Enoch = *Idrīs*. Man of truth, prophet, raised to a lofty place, 19 [57f]: steadfast in patience, 21 [85].

"Enwrapped" = *Mudaththir*. Title of S. 74.

Evangel = *Injīl*. [**New Testament: Scriptures.**]

Eve. Not named, but referred to as wife of Adam and disobedient with him, 2 [33f]; 7 [18]; 20 [115]; made from him, 39 [8].

Evil. To be avoided, 74 [5]: to be turned away by good, 41 [34]: to be exactly recompensed; good, beyond its merit, 28 [84].

"Expanding" = *Inshirāh*. Title of S. 94.

Expiation = (1) *Kaffārah* (covering), (2) *fidyah* (ransom). (1) Alms in lieu of injury inflicted, 5 [49]: charity, manumission or fasting for mistake in oath, 5 [91]: offering to Ka'bah, charity, or fast, for offence of killing game on pilgrimage, 5 [96]: (2) charity for violation of fast, 2 [180]: fasting, alms, or offering, if head not duly shaved at pilgrimage, 2 [192]: no expiation for infidels consigned to hell, 57 [14].

Extravagance. [**Sins.**]

Ezra = *'Uzair*. Said to be regarded by Jews as Son of God, 9 [30]: referred to: as visiting ruined Jerusalem, 2 [261] (?).

F.

Faith = *Īmān*. [**Salvation.**]
Fajr = "**Daybreak.**" Title of S. 89.
Falaq = "**Dawn.**" Title of S. 113.
Fall of Man. [**Adam.**]
"**Family of 'Imrān**" = *Āl 'Imrān*. Title of S. 3.
Fast = *Saum*. Vowed by Mary the Virgin, 19 [27]: expiation for homicide, 4 [94]: for mistaken oath, 5 [91]: for killing game on pilgrimage, 5 [96]: for illegitimate divorce, 58 [4 f]: in month Ramaẓān as soon as moon observed, with certain exceptions, 2 [179–81]: indulgence during night, but strict fast through daylight, 2 [183].
Fatalism. [**Decrees.**]
Fath = "**Victory.**" Title of S. 48.
Fātiḥah = "**Opening.**" Title of S. 1.
Faẓl. [**Grace.**]
Fidyah = Ransom. [**Expiation.**]
"**Fig**" = *Tīn*. Title of S. 95.
Fīl = "**Elephant.**" Title of S. 105.
Fir'aun. [**Pharaoh.**]
Firdaus = **Paradise.**
Fire = *A'n Nār*. [**Hell.**]
Fire. Obtained by friction, 36 [80]; 56 [70].
Fish. May be caught during pilgrimage, 5 [97]. [**Jonah.**]
"**Folded up**" = *Takwīr*. Title of S. 81.
Food and drink. Before Torah all things allowed, except what Jacob forbade, 3 [87]: distinction between lawful and unlawful foods not fixed by man, 10 [60]: M. may eat only that flesh over which the killer has invoked the name of A., 6 [118 f 121]: lawful cattle and fruits, 6 [137–51]: fish, 5 [97]: restrictions beyond legal ones not to be made, 5 [89 f]: forbidden foods, 16 [116–20]; 2 [168]; 5 [1–4, 6]: game during pilgrimage, 5 [1]: wine forbidden with gambling, 2 [216]; 5 [92 f]: wine lawful in paradise, 47 [16]: if M. eats or drinks unlawful things under compulsion or through fear he may be pardoned, 5 [94]; 6 [119, 146]: food of Jews and Christians lawful to Ms., 5 [7].
Forbidden actions = *Ḥarām*. Gambling, 2 [216]; 5 [92 f]: divination by arrows for division of camel, 5 [4]: usury, 3 [125 f], etc. [**Usury.**]
Forgiveness. To be shown to those "who hope not for days of God," 45 [13]: to Jewish opponents who are to be shunned, 2 [103]: retaliation legitimate, forgiveness meritorious, 42 [37–41]. [**God.**]
Fornication. [**Adultery.**]
Freewill. [**Decrees.**]
Friendship. With Jews and Christians forbidden, 5 [56].
Fruits. Of the earth, sign of A.'s care for His creatures, 6 [142]; 13 [3].
Fugitives = *Muhājirūn*. (From Mecca.) To be rewarded in this world and the next, 16 [43, 111]; especially those who die in the way of A. (fighting), 22 [57]: to be helped by wealthy brethren, 24 [22]: and receive part of spoil, 59 [8]: coupled with *Anṣār* (helpers at Madinah), 9 [101, 118].
Fuṣṣilat = "**Made plain.**" Title of S. 41.
Furqān = "**Distinguisher.**" Title of S. 25. Term applied to the

Q., 2 [181]; 3 [2]; 25 [1]: to the Torah, 2 [50]; 21 [49]: to the victory of Badr, 8 [42]. [**Qur'ān; Scriptures.**]

G.

Gabriel = *Jibrīl*. (Mentioned by name): Unbelievers are enemies of him and Michael, 2 [91 f]: together with A. he is protector of the prophet, 66 [4]. (Referred to); he brings down the Q. as being the illustrious messenger, 81 [19–21]: terrible in power, 53 [4–12]: standing near the Sidrah tree, 53 [13–18]: as the faithful spirit, 26 [193]: the holy spirit, 16 [104]: he is the spirit standing before A. at the judgment, 78 [38]: the holy spirit who strengthens Jesus, 2 [81, 254]; 5 [109]: as spirit of A. announces conception of Jesus to His mother, 19 [17–21].

Gambling. [**Forbidden things.**]

Game. [**Food** and **Drink.**]

Ghāshiyah = "**Overshadowing.**" Title of S. 88.

Geni. [*Jinnī.*]

God. *Allāh* = the Mighty: *Rabb* = Lord. He has beautiful Names by which He is to be worshipped, 20 [7]; 7 [179]; 59 [24]. (Those printed below in **black type** are the principal ones used in the Q.)

He is **One** (*Wāḥid*), 2 [158]; 37 [4], etc.: unbegotten, unbegetting, 112 [3]: He has no son, 25 [2]: who could intercede with Him, 43 [81, 86]: for He has no wife, 6 [101]: nor other partners, 17 [111]: there is no God but He, 73 [9]; 37 [4], etc.: Jesus is not A. nor is A. threefold, 5 [76 f]: angels are not His daughters, 43 [14–19]; but His armies, 74 [34]: He is the **Living** (*Ḥaiy*), the **Self-subsisting** (*Qayyūm*), 3 [1], etc.: the **Eternal** (*Asmad*), 112 [2]: the **Abiding** (*Abqā*), 20 [75]: He is the **First**, the **Last**, the **Seen**, the **Hidden** (*Awwal, Ākhir, Ẓāhir, Bāṭin*), 57 [3]: the **Praiseworthy** and **Glorious** (*Ḥamīd, Mājid*), 11 [76], etc.: the **Serene** (*Salām*), 59 [23]: the **Wealthy** (*Ghanī*), 60 [6]: the **Holy** (*Quddūs*), 59 [23]: praise and worship are due to Him, 1 [1–4]: He is to be adored and approached, 96 [18]: magnified, 74 [3]: His Name to be commemorated, 73 [8]: praised, 56 [73]; morning and night, 52 [48 f].

He is the **Powerful** (*Qadīr*), 2 [19], etc.: the **Forceful** (*Qawwī*), 11 [69]: the **Mighty** (*'Azīz*), 42 [1, 18], etc.: the **Exalted** (*'Alī*), the **Grand** (*'Azīm*), 2 [256]: the **Lofty** (*Muta'āl*), 13 [10]: the **Firm** (*Matīn*), 51 [58]: the **Great** (*Kabīr*), 34 [22]: the **Capacious** (*Wasi'*), 2 [248]: the **Dominator** (*Qahhār*), 13 [17]: the **Overcomer** (*Muqtadir*), 18 [43]: the **All-compelling** (*Jabbār*), 59 [23]: the **King** (*Mālik*), 1 [3], etc.: **King of the Kingdom** (*Mālikū'l Mulk*), 3 [25]: the **Governor** (*Wāl*), 13 [12]: **Creator, Maker, Fashioner** (*Khaliq, Bārī, Muṣawwir*), 59 [24]: the Ruler of all things, 5 [120]: perfect and unchanging in all His works, 67 [3]; 48 [23]: manifested by His works, 41 [8–11, 37–40]: and in His providence, 42 [28–33], etc.: the **Life Giver** (*Muḥiy*), 30 [49]; 41 [39]: the **Lord of Majesty and Bounty** (*Dhū'l Jalāl wa'l Ikrām*), 55 [27, 78]: the absolute Disposer, 53 [24–27]; 76 [30]: misleads and guides whom He will, 74 [34], etc.

He is the **Watchful** (*Raqīb*), 4 [1]: the **Reckoner** (*Ḥasīb*), 4 [7, 88]: who notes and writes all things, 78 [29]: the **Judge** (*Ḥākim*), 95 [8]; 7 [85]: He plots against the plotter, 86 [16], etc.: destroys the disobedient, 53 [51–5]: seizes him by his forelock and summons the guards of hell, 96 [14–7]: He is the **Arbitrator** (*Fattāḥ*), 34 [25]: who has a fixed time, 71 [4]: the **Answerer** (*Mūjib*), 11 [64]: the **Grateful** (*Shakūr*), 35 [27]: the **Avenger**

(*Muntaqim*), 32 [22]: the **Slayer** (*Mumīt*), 2 [26]: the **Gatherer** into hell (*Jāmi'*), 4 [139].

He is omniscient, 6 [59]; 58 [8]: the **Subtle** (*Laṭif*), 6 [103]; who pervades all things, 57 [3]: closer to man than his neck-vein, 50 [15]: the **Seer** (*Baṣīr*), 96 [13], etc.: who stands on a watch-tower, 89 [13]: all-seeing, but unseen, 6 [103]: the **Knower** (*'alīm*), 35 [43], etc.: acquainted with the secrets of men, 20 [4–6]: perceiving things unseen, 27 [66–80]: the **Witness** (*Shahīd*), 3 [93], etc.: the **Hearer** (*Samī'*), 40 [21], etc.: the **Cognizant** (*Khabīr*), 6 [103], etc.: the **Wise** (*Ḥakīm*), 2 [123], etc.: the **Light** (*Nūr*) of heaven and earth, 24 [35]: the **Guide** (*Hādī*), 22 [53]: blinds and deafens the rebellious, 45 [22].

He is **Generous** (*Kārīm* or *Akram*), 96 [3]: the **Provider** (*Razzāq*), 51 [58]: cares bountifully for mankind, 16 [10–18]: feeds the animal creation, 29 [60]: He is the **Protector** (*Muhaimin*), 59 [23]: and **Guardian** (*Wakīl*) of His servants, 4 [83]: the **Bestower** of benefits (*Wahhāb*), 3 [6], etc.: the **Beneficent** (*Barr*), 52 [28]: the **Enricher** (*Mughnī*), 4 [129]: He is the **Merciful One** (*Raḥmān*), the **Merciful** (*Raḥīm*), 1 [2], etc.; may be called either Allāh or Raḥmān, 25 [61]; 17 [110]; 13 [29]: merciful to venial sins, 53 [33]: forgives all sins, 39 [54]: He is the **Forgiver** (*Ghāfir*), 40 [2]: **Pardoner** (*Ghaffār*), 38 [66]: **Remitter** (*Ghafūr*), 35 [27]: the **Clement** (*Halīm*), 2 [225]: the **Relenting** (*Tawwāb*), 9 [119]: the **Indulgent** (*Ra'ūf*), 2 [138], etc.: the **Loving** (*Wadūd*), 11 [92]; 85 [14]: to those who follow His apostle, 3 [29].

Gog and Magog = *Yājūj, Mājūj.* Way opened for them, 21 [96]: they waste the earth, 18 [93]: subdued by Dhū'l Qarnain, 18 [93–6].

Goliath = *Jālūt.* Saul's army afraid of him, but David slew him, 2 [250–2].

Gospel = *Injīl.* [**New Testament.**]

Grace = *Faẓl.* Divine goodness or bounty, often coupled with mercy (*raḥmah*), 4 [113, 174]: shown to Israel after apostasy at Sinai, 2 [61]: in raising the dead, 2 [244]: granting revelation, 2 [38]; 57 [29]: wealth, 62 [10]: Paradise, 42 [21].

"**Greeks**" = *Rūm.* Title of S. 30. Defeated by Persians, but will defeat them later, 30 [1–3].

Greeting. [**Deportment.**]

Guidance. Only from A., 2 [114]: to good or evil, 90 [10]: rejected by the unbeliever, 96 [11]; 7 [192], etc.: whom A. leads astray, 40 [74]; 6 [39, 125], etc.: accepted by Md., 93 [7]; and other believers, 2 [4]: through former prophets, 6 [88], etc.: in Torah, 2 [154]; 5 [48], etc.: tables of law, 7 [153]: Injil, 3 [2]; 5 [50]: through Md., 4 [115]; 9 [33], etc.: in Q., 2 [1, 91], etc.: to be imparted to others, 3 [66].

H.

Hābīl = **Abel.**

Ḥadīd = "**Iron.**" Title of S. 57.

Ḥajj = "**Pilgrimage.**" Title of S. 22. [**Pilgrimage.**]

Haman. [**Pharaoh.**]

Ḥanīf = **Sound** in faith. Of Abraham, as no idolater, 3 [89]: 6 [79, 162]; 16 [121]: as neither Jew nor Christian, 2 [129]; 3 [60]: of Md., 10 [105]: 30 [29]: of believers generally, 22 [32]; 98 [4].

Ḥāqqah = "**Infallible.**" Title of S. 69.

Ḥarām, Ḥalāl. [**Things forbidden.**]

Hārūn. [**Aaron.**]
Hārūt and Mārūt. [**Angels.**]
Hashr = "**Emigration.**" Title of S. 59.
Ḥawārī. [**Apostles of Jesus.**]
Heaven. [**Paradise.**]
Heavens. Seven heavens, 41 [11]: and as many earths, 65 [12]: held up without pillars, 22 [64]; 13 [2]. [**Creation.**]
"**He frowned**" = *'Abasa.* Title of S. 80.
Hell. *Nār* = fire; and seven other names with the same connotation except *hāwiyah* = the pit. Has seven gates, 15 [44]: guarded by nineteen angels, 74 [30 f]: in full view at judgment, 79 [36]: consuming fire, 74 [28 f]: its torments are fetters and flame, 73 [12 f]: boiling water and gore for food, 38 [57]: damned neither die nor live, 20 [76]: full of remorse, 26 [91—102]: wrangle with their seducers, 38 [64]: the relief of death denied to them, 43 [77]: desire to return and amend on earth refused, 23 [101—103]: no release from torments, 40 [52—55]: for ever in hell, 43 [74 f]; 2 [75]: all go into it, but the god-fearing delivered, 19 [72 f]: its inmates the people of the left hand, 90 [19 f]; 56 [9, 40]: whose balances are light, 101 [6]: have been covetous, 102: unbelieving, 90 [18—20]: neglected prayers and alms, 74 [44—48]: worshipped servants and creatures of A., 18 [102, 110]: opposed Md., 74 [26]; 111; 104: intercession avails not its inmates, 74 [49]: A. cries, "Art thou full?" 50 [29]: He will surely fill hell with men and jinns, 32 [13]; 11 [120]: many of both created for hell, 7 [178].
Help = *Naṣr.* Title of S. 110.
Helpers = *Anṣār.* All believers to be helpers of A., 61 [14]: helpers of Md. at Medina especially commended, 9 [101, 118].
"**Ḥijr.**" Title of S. 15. Its inhabitants rejected the messenger of A., [80].
Holy Spirit. [**Gabriel.**]
Honey. A God-given medicine, 16 [71].
Houris. [**Paradise.**]
Houses, Entering. [**Deportment.**]
Hūd. (Heber?). A prophet sent to the people of 'Ād, 7 [63—70]; 11 [52—63]; 26 [123—139].
"**Hūd.**" Title of S. 11.
Ḥujurāt = "**Apartments.**" Title of S. 49.
Humazah = "**Backbiter.**" Title of S. 104.
Ḥunain. Site of a battle A. H. 8, 9 [25].
Hunting. Forbidden during pilgrimage, 5 [1, 3].
"**Hypocrites**" = *Munāfiqūn.* Title of S. 63. Slackness and fervent professions, 48 [11—15]: covert opposition to Md., 63 [1—8]; 24 [46—52]: refusal to obey his decisions, 4 [64]: penalty denounced on tergiversation, 4 [137—46]: 9 [63 f]: their treachery, 2 [200—3]: punished after siege of Madinah, 33 [9—26]: liable to same penalties as infidels, 9 [74—80]: to be seized and killed, if taken in intrigue, 4 [90—3]: God knows them, 29 [10]: Md. not to pray for them, 4 [107—9]: no forgiveness for them, 9 [81]; 63 [6]: not to be obeyed, but not to be injured, 33 [47].

I.

Iblīs. [**Devil.**]
Ibrāhīm. [**Abraham.**] Title of S. 14.

'Iddah. Period of waiting for women after divorce or death of husband, 65 [4]; 2 [234].

Idolatry = *Shirk.* Association of other deities with A., 25 [3]: idolaters unclean, 9 [28]: will be confounded at day of judgment, 28 [62—74]: not to be prayed for, 9 [114 f]: *shirk* the unpardonable sin, 4 [51, 116].

Idols. *Wathan* (pl. *authān*); *ṣanam* (pl. *aṣnām*). Allāt, Al'Uzzā, Manāt, mere names, 53 [19—23]: Wadd, Sowā', Yaghūth, Ya'ūq, Nasr, 71 [22 f]: Tāghūt, 16 [38]; 39 [19]: insubstantial as web of spider, 29 [40]: most of them are jinn, 34 [40]; lifeless, create nothing, 16 [20—22]; 35 [38]: helpless, 7 [191—7]: have had no scripture granted them, 35 [38]; 46 [3]: credited with daughters whom for themselves men dislike, 16 [58—61]: likened to slaves and dumb men, 16 [77 f]: regarded by idolaters as advocates with A., 10 [19]; 6 [94]: cannot intercede for them, 30 [12]; 39 [4, 39]: will accuse their votaries on day of judgment, 19 [84 f]; 10 [29 f], etc.: together with them are fuel for hell-fire, 21 [98 f]: Ms. not to revile them lest idolaters blaspheme A., 6 [108]: images are an abomination, 5 [92].

Idrīs. [**Enoch.**]

Ifrīt. A spirit among the jinn who served Solomon, 27 [39]. [**Jinn.**]

Ikhlāṣ = "**Unity.**" Title of S. 112.

'Illiyūn. A register of the righteous in Paradise, 83 [18]. [**Paradise.**]

Ilyās or *Ilyāsīn.* [**Elijah.**]

Imām = Leader (of faithful): Abraham, 2 [118]: Moses, 11 [20]; 46 [11]: prophets generally at judgment, 17 [73]: = a Model or prototype: of the record of divine decrees, 36 [11]; of pious life, 25 [74]: = a warning Example, Sodom and Midian, 15 [79].

Īmān = **Faith.** [**Salvation.**]

Immunity. Of four months from attack, granted to idolaters leagued with Moslems, 9 [1—4] (sometimes used as title of S. 9, *Taubat* = "**Renunciation.**")

'Imrān. The father of Miriam, the prophetess, 3 [30 f]: the father of Mary the Virgin, 3 [31].

Indulgence, to believers. No soul burdened beyond its power, 23 [64]: we will lay on them our easy behests, 18 [87].

"**Inevitable**" = *Wāqi'ah.* Title of S. 56.

"**Infallible**" = *Ḥāqqah.* Title of S. 69 (sometimes quoted as **Inevitable**).

Infanticide. [**Daughters.**]

Infidels. *Kāfir* = one who hides the truth, *i.e.* rejects the apostleship of Md. or truth of Q., 2 [37]: who believes in the Godhead of Christ, 5 [76]: or the Trinity, 5 [77]: cp. 98 [1]. *Mushrik* = one who gives associates to A., generally used of Meccan idolaters, 15 [94—6] and often. (1) Their tenets and behaviour. Deceitful and wealthy, 68 [7—16]: disbelieve judgment day, 82 [9]: ungrateful for A.'s benefits, 30 [32—36]; 25 [19]; refuse to leave their idols, 38 [4—7]: ignore the Creator and His message, 52 [35—47]: object to need of *zakāt* if A. feeds all, 36 [47 f]: mock at A.'s poverty when asked for *zakāt*, 3 [177]: rail at Md., 25 [42—6]: give the lie to the prophet and his teachings, 83 [10—17]: object to Md. as living the life of an ordinary man, 25 [8 f, 22 f]: reject resurrection and life to come, 6 [29]; 23 [39]: and ascribe offspring to A., 2 [110]; 10 [69], etc.: deride Islām, its observances and followers, 5 [62 f]; 83 [29—36]: adhere to ancestral tradition, 43 [20—24]: hold mere opinions, 53 [29]: follow devils and poets, 26 [221—6]: deplore the birth of daughters, 43 [16]: proud and scornful, 16 [29 ff]: known by strangeness

of speech, 47 [32]: desire open writings from heaven, 74 [52]: demand a sign, 6 [109]: demand a change in Q. 10 [16]: accuse Md. of forging Q., 52 [33]: of magic, 74 [24 f.]. (2) How to be treated by Ms. No oaths binding towards them as perjurers, 9 [12]: Md. to be patient with them and depart, 73 [10 f.]; 86 [17]: not to sit with them, 6 [67]: abandon them till judgment comes, 37 [174–8]: Ms. not to be intimate with unbelievers, 3 [114–6]: fight with them or let them accept Islam, 48 [16]; 9 [5, 11]; 2 [186–9]: those who have kept treaties not to be attacked, 9 [4, 7]: if not actual opponents may be dealt with as friends, 60 [1–3, 8 f.]: dispute with Jews kindly, 16 [126]: pagans summoned after Badr to surrender and believe, 8 [19]: to be forgiven on conversion to Islam, 8 [39]. (3) How dealt with by A. Punished for rejection of former prophets, 54 [3–8]; 43 [4–7], etc.: A. will foil their plots against Md., 43 [78–84]; 14 [47]: not visited with judgment while Md. is among them, 8 [33]: their works like mist and darkness, 24 [39 f.]: punishment delayed to test by prosperity, 21 [111]; 43 [28–38]: present chastisement to lead to repentance, 32 [21]: length of days only increases sin, 3 [172]; 9 [55]: punished by judicial blindness, 6 [110 f.]: hell is their portion, 85 [10]; 54 [43–48]: chains and fire, 76 [4]; 3 [8]: excluded from Paradise till camel pass through needle's eye, 7 [38]: unjust to their own souls, 16 [30, 35 f.]; 30 [8]; 28 [15]: predestined to infidelity, 10 [34]: devils sent to urge them into sin, 19 [86]; reject apostles by A.'s action, 15 [11–15].

Infiṭār = **"Cleaving."** Title of S. 82.

Inheritance. Equitable provision to be made, 2 [176–8]: legacies to be shared by men and women and residue for poor and orphans, 4 [8–12]: share of husbands and wives, 4 [13 f.]: of distant relatives, 4 [15]: husband not to inherit from wife against her will, 4 [23]: rules for making and attestation of wills, 5 [105–7].

Injīl = **Evangel**, *i.e.* the written revelation of God to Jesus. Mentioned by name only in later Sūrahs. Brought to Jesus, 5 [50]; 57 [27]: its followers should be faithful to it, 5 [51]: coupled with the Law (Taurāt), 3 [58]; 48 [29]; 5 [70, 72]: both referring to Md. as *nabī ummī*, 7 [156]: coupled with Law and Q., 9 [112]; 3 [2]: with Q. Wisdom and Law, 5 [110]: Jesus predicts coming of Aḥmad, 61 [6].

Insān = **"Man."** Title of S. 76.

Inshirāḥ = **"Expanding."** Title of S. 94.

Inshiqāq = **"Splitting asunder."** Title of S. 84.

Inspiration = *waḥī*. The source of Md.'s warnings, 21 [46]: of the Q. oracles, 53 [4]: the speech of A. to man 42 [50]: sent to Md. by the spirit (Gabriel), 42 [52]: also to Noah and other prophets, 4 [161]: the bee inspired to build hive and make honey, 16 [70 f.].

Intercession = *shafā'ah*. Wholly with A., 39 [45]; 6 [51, 69]: only by him whom A. permits, 53 [26 f.]; 21 [27–29]: the angels, even Gabriel not excepted, 78 [38]: only through covenant with Raḥmān, 19 [90]: intercession of idols unavailing, 30 [12]; 43 [86]: no intercession for wicked in hell, 74 [49].

Invocation = *bismi'llāh*. "In the name of A. the Merciful One, the Merciful." Prefixed to every Sūrah of the Q. except the 9th.

Iram. A city of the land of 'Ād, 89 [6].

"Iron" = *Ḥadīd*. Title of S. 57.

'Īsā = **Jesus** (which see).

Isaac = *Isḥāq*. I. and Jacob given as sons to Abraham, 21 [72]; and

made prophets, 19 [50 f]: I.'s birth as child of promise to Sarah, 11 [72–7]: the unnamed son of Abraham offered, 37 [97–113].

Ishmael = *Isma'īl*. Apostle and prophet, 19 [55 f]: helps his father in building Ka'bah, 2 [119–21]: coupled with Abraham, Isaac and Jacob and the Tribes (of Israel), 2 [134]; 3 [78]: as inspired, 4 [161]: coupled with sundry other prophets, 6 [86]; 21 [85]; 38 [48].

Islām. (1) Its Claim. The true religion before A., 3 [17]: no other accepted by Him, 3 [79]; 5 [5]: perfected by Him and ordained for believers, 5 [5]: He opens the heart to its reception, 6 [125]; 39 [23]: believers in it to disregard taunts, 49 [17]: some after being called to it devise falsehood, 61 [7]. (2) Its Previous Existence. The faith of Noah, 10 [73]: also of Abraham, Moses and Jesus, 42 [11]: enjoined by Jacob at point of death, 2 [127]: A. names believers Ms. as following faith of Abraham, 22 [77]: acceptance of I. demanded by Law and Evangel, 5 [70, 72]: faithful Jews and Christians were Ms. before Q. came, 28 [53]: Jews, Christians and Sabeans have only to add faith in revelation of Q., 5 [73]: I. is belief in all the prophets, 2 [130]. (3) Its Nature and Excellence. It is the Baptism of A., 2 [132]: Ms. are those who have heard the call and believed, 3 [190]: who deny Tāghūt and believe in A., 2 [257]: who set their face towards A. with self-surrender, 31 [21]: believe in A. and the Apostle, 64 [8, 12]: follow Md., 3 [18 f]: they are the best of *ummahs*, 3 [106]: I. is a rule (*shir'ah*) and high-road (*minhāj*), 5 [52]: must be proclaimed in its entirety, 5 [71]: and so accepted, 2 [204]: truth is come and falsehood has vanished, 17 [83]: obedience to the Apostle is obedience to A., 4 [82]: no affair to be entered on till both permit, 49 [1]: rules of faith and conduct given, 6 [152–4]: controversy with God forbidden, 42 [15]: I. is the easy way, 87 [8]; 7 [40]: fruitful in preaching and profession, 14 [29–31]. (4) Its Propagation. Spread of I. round Mecca, 21 [45]: to be victorious over every other religion, 61 [9]; 9 [33]: to spread to other lands, 41 [53]: a message for mankind, 14 [52]: reception of women converts, 60 [12]: no compulsion in religion, 2 [257]: Ms. will overcome infidels in battle, 3 [107 f]: exile and warfare for sake of I. to be rewarded, 4 [101]: rejection of call brings divine judgment, 3 [17]: apostasy from I. leads to hell, 4 [115]: but opponents from among people of Scriptures may be forgiven and shunned, 2 [103]: Ms. not to be intimate with infidels, 3 [114–6]. [**Warfare.**]

Israel, Children of = *Banī Isrāil*. (1) History. Prophets and Kings appointed over them before Moses, 5 [23]: Israel in Egypt, 28 [2 ff]: pass the Red Sea, 26 [63–6]; 7 [134]: guided in wilderness, 7 [160–2]: lust for herbs of Egypt, 2 [58]: worship golden calf, 2 [48, 51]: break Sabbath by fishing, 7 [163]: made into apes for disobedience, 7 [166]: divided upon earth as peoples, 7 [167]: Mount Sinai shaken over them, 7 [170]: commanded to sacrifice a red cow, 2 [63–8]: refusal to enter Canaan and punishment, 5 [23–9]: inherit eastern and western lands, 7 [133]: ill-doing and punishment, 17 [4–8]: desire a king, 2 [247]: Saul appointed and given the Ark, 2 [248 f]: they are cursed by David and Jesus, 5 [82]. (2) Status. They are favoured above all peoples, 2 [44, 116]: keepers and witnesses of the Book of A., 5 [48]: students of the Law, 7 [168]; 2 [41]: in covenant with A., 2 [77 f]: which they should have kept, 2 [38]: but they broke it by concealing its truths from mankind, 3 [184]; 5 [15 f]: there are pious persons among them, 3 [109 f]; 4 [160]: converts from among them commended, 3 [198 f]: but bad mixed with the good, 3 [68 ff]: some rejoice in Q. some oppose, 13 [36]: they believe in A. and Judgment but not in Md., 2 [7]. (3) Opposition to Md. Publish part of Law and conceal part, 6 [91]: barter God's signs for a mean price, 2 [73];

3 71: reject witness of Book of A., 2 95: alter the gift of A., 2 207: misquote Scripture, 3 72; 4 48: try to mislead others, 3 62–5: like ass beneath load of books, 62 5: their appeal to A.'s special favour is their condemnation, 62 6: they calumniate Mary and Jesus, 4 155 f: mock Md. with ambiguous greeting, 2 98; 4 48 f: intrigue against him, 59 11–16: join idolaters to oppose him, 4 52–9: their hypocritical enmity denounced, 2 8–19: they are most covetous of this life, 2 90: take usury, 4 159: eat unlawful things, 5 67: refuse to accept Md. as judge, 5 47: are his most persistent opponents, 5 81–5. [**Prophets**: **Scriptures**: single names, **Moses**, etc.]

J.

Jacob = *Ya'qūb*. Son of Abraham, 21 72: prophet, 19 50 f: in connection with story of Joseph, 12 4–102: bequeaths Islām to his children, 2 127.

Jahannam = **Hell** (which see).

Jālūt = **Goliath** (which see).

Jannat. [**Paradise.**]

Jāthiyah = "**Kneeling.**" Title of S. 45.

Jesus Christ = *'Īsā Masīḥ*. 'Īsā, 25 times of which 4 in Meccan Sūrahs. Masīḥ, 8 times only in Medina Sūrahs. No distinction is made in meaning. Names used in Q.: (1) *'Īsā*, 19 35, etc.: probably *Yīsū'* modified to rhyme with *Mūsā*: (2) *Bin Maryam* = Son of Mary, 19 35, etc.: (3) *Al Masīḥ* = the Christ, 3 40: (4) *Kalimatu'llāh* = the Word of God, 4 169: (5) *Qaulu'l Ḥaqq* = the Word of Truth, 19 35: (6) *Rūḥun min Allāh* = a Spirit from God, 4 169: (7) *Rasūlu'llāh* = Messenger of God, 4 169: (8) *'Abdu'llāh* = Servant of God, 19 31: (9) *Nabīyu'llāh* = Prophet of God, 19 31: (10) *Wajīhan fi'd dunyā wa'l ākhirati* = Illustrious in this world and the next, 3 40.

(1) Annunciation. Announced by angel as Word, Messiah, illustrious, near to A.; A. will create him, teach him, and make him a messenger to Israel, 3 37–43: Spirit appears to bestow on Mary a holy son, 19 16–21. (2) Birth. Jesus born under a palm-tree from which fresh dates fall on Mary: speaks in cradle to vindicate her; claims to be a prophet with scripture; will die to be raised again, 19 22–34: mother and child a sign, placed in quiet garden, 23 52. (3) Miracles. Will give life to birds of clay, heal blind and leper, raise dead, tell secrets: apostles called to be his helpers, and Ms., 3 43–6, 5 109 ff: brings down a furnished table from heaven, 5 112–5. (4) Mission. A follower of former prophets, not ascetic: confirmed by John as the Word from A., 3 34; 57 26 f: His Evangel confirms the Law, 5 50 f: strengthened by Holy Spirit, raised to loftiest grade, 2 81, 254: announces coming of Aḥmad after him, 61 6: coupled with Zachariah, John and Elijah, 6 85: all people of Scripture shall believe on him before his death and he shall witness against them at judgment, 4 157: attests the Law and relaxes some of its prohibitions, 3 44: came to bring the one religion, 21 91 f; 23 54: (5) Crucifixion. A. delivers him from Jews, causes him to die and takes him up to Himself till day of resurrection, 3 47 f: Jews did not slay him but his likeness; he was taken up to A., 4 156. (6) His Nature. He is Word of Truth, not Son, but creature, 19 35 f: as Adam in sight of A., created of dust, 3 52: set on a level with their idols by Meccans; a sign of the last hour, came to clear up differences, 43 57–65: Jews say Ezra is son of A.; Nazarenes say the

Christ is son of A.; they lie, 9 30: Jesus as a true prophet could not possibly have claimed for himself divine worship, 3 73: to say that Christ, son of Mary, is God is infidelity, 5 19. (7) Trinity denied. Christ the son of Mary is not God but only a prophet: God is not one of three, 5 76–9: Christ is only an Apostle, the Word of God conveyed to Mary and His Spirit: say not Three, 4 169f: Jesus denies that he and his mother are gods beside Allāh, 5 116ff.

Jews. [Israel.]

Jethro = *Shu'aib*. Sent to Midian, bids the people give fair measure; A. is loving, but will punish; they reject him and are destroyed by earthquake, 11 85–98: substantially the same, 26 176–190; 7 83–91.

Jibrā'īl (Q. *Jibrīl*). [Gabriel.]

Jibt. An idol of the Quraish accepted (together with Ṭāghūt) by certain renegade Jews, 4 54.

Jihād. 4 times in Q. Mighty strife by means of Q., 25 54: strive in (the way of) A. his true strife, 22 77: go forth to strife in my way, 60 1: kindred should not be dearer than strife in the way of A., 9 24. [Warfare.]

Jinn or *jinnī*. (Spirits good or evil.) Created of fire, 55 14; 15 27: created with men to worship A., 51 56f: Iblīs was of the jinn; apostles came to them as to men, 6 130: try to overhear celestial secrets, but are foiled, 72 8f: help to lead men astray, 41 29: are made partners with A. by infidels, 6 100: unbelieving jinn go to hell, 6 128; 41 24; 11 120: were subject to Solomon, 27 17, 39ff: are both believers and infidels, 72 11,14: crowd round Md. to hear Q. and become Ms., 46 28ff; 72 1,13f,19: judged with men as corporeal beings, 55 31.

"Jinn." Title of S. 72.

Jizyah = **Tribute.** To be paid after military defeat by People of Scriptures who do not believe in A. and last day and *ḥarām*, 9 29.

Job = *Aiyūb*. His trial and restoration, 38 40–4; 21 83f: coupled with Jesus, Jonah, Aaron, Solomon, 4 161: David, Solomon, Joseph, Moses and Aaron, 6 84.

John (the Baptist) = *Yaḥyā*. Annunciation of birth, 19 1–12: granted to prayer of Zachariah, 21 89f: to confirm the Word from A. (= Jesus), 3 34: receives a book from A., 19 13: his virtues, 19 14f: coupled with Zachariah, Jesus and Elijah, 6 85.

Jonah = *Yūnus*. His mission and deliverance, 37 139–48: cries from the fish's belly, 68 48f: confesses his fault and is delivered, 21 87f: the only prophet who brought his hearers to repentance, 10 98: coupled with Ishmael, Elisha, and Lot, 6 86.

Joseph = *Yūsuf*. His story fills S. 12. Revealed as the most beautiful of tales, 3: he preaches Islām to fellow-prisoners, 37–40: the device of the silver cup is suggested by A., 76: he prays to die a M., 102: this is a secret history revealed, 103: an instruction (memorial) for mankind (*'ālamīn*), 104; an explanation of all things, 111: his hearers doubt his message and promise of messenger to follow, 40 36: coupled with Job, Moses, Aaron, and other prophets, 6 84.

"Joseph" = *Yūsuf*. Title of S. 12.

Judaism. [Israel.]

Judgment Day. Terms in Q. (1) *Yaumu'l qiyāmah* = Day of Standing up, 2 79: (2) *Yaumu'l Faṣl* = Day of Separation, 77 14: (3) *Yaumu'l Ḥisāb* = Day of Reckoning, 40 28: (4) *Yaumu'l Ba'th* = Day of Awakening, 30 56: (5) *Yaumu'd Dīn* = Day of Judgment, 1 3: (6) *Yaumu'l*

Muhīt = the Encompassing Day, 11 [85]: (7) *A's Sā'ah* = the Hour, 7 [186].

It is the sudden Event, 69 [15]; 79 [46]: the Hour, 19 [77], etc.: sure to come, 51 [5 f]: near at hand, 77 [7], etc.: its signs already manifest, 47 [20]: Md. may not live to witness it, 10 [47]: hour unknown save to Rabb, 79 [42 ff], etc.: one day as a thousand years, 32 [4]; 22 [46]: earth and mountains shake, 73 [14]; 22 [1]: heavens rent asunder, 73 [18]: the Blow which pulverises all things, 101 [1–4]: trumpet sounds, 74 [8]; 80 [33]: graves open, 82 [1–4]: children turn grey headed, 73 [17]; sundry portents, 81, 82, 83, etc.: the analogue of first creation, 79 [27–34]; 21 [104]: day of doom from A., no human help, 82 [18 f]: absolutely just judgment, 95 [7 f]: day of account by angels, 50 [16–29]: false gods invoked in vain, 28 [62–9, 74 f]: each gives account for himself, 80 [37]; 16 [112]: light and heavy balances decide, 101 [5 f]; 7 [7 f]: blessed have book in right hand, damned in left, 69 [19–29]; 84 [7–15]: all works manifested, 99 [6 ff]; 82 [5]: members of body witness against sinner, 41 [18–22]; 24 [24]: each man has his book of deeds, 18 [45 ff]: and each people (*ummah*), 45 [27 f]: record of Sijjīn for wicked, Illiyūn for good, 83 [7–21]: leaves of Book opened, 81 [10]: men guided and misled by A., 17 [99]; 32 [13]: no ransom or intercession for infidels, 2 [117]: misleaders and misled wrangle, 14 [24–7]: 40 [50]: deniers of judgment confounded, 51 [10–14]: oppressors, covetous, and rapacious punished, 89 [18–26]: infidels distressed, 7 [48 f]; 80 [40 ff], etc.: their blindness will increase after judgment, 17 [74]: Rabb the asylum on that day, 75 [8–12]: reward to prayerful and continent, 70 [22–35].

Jumu'ah = "**Assembly.**" Title of S. 62.

K.

Ka'bah. A house (*bait*) founded by Abraham and Ishmael, 2 [119–22]: its site assigned by A. to Abraham for circuit (*tawāf*), 22 [27]: a station for mankind, 5 [98]: offering to be made at K. if game killed on pilgrimage, 5 [96]: a "sacred precinct" (*haram*), 28 [67]: the "Sacred Mosque" (*masjida'l haram*), finally appointed as *qiblah*, 2 [139, 144 f]: pilgrimage to be made to it, 9 [19]: infidels would keep Ms. from it, 5 [3]; 8 [34]; 48 [25]: or make them unfaithful to it, 22 [25]: Ms. may defend it, 2 [214]: but not attack infidels there unless attacked, 2 [187]: league made there, 9 [7]: believers shall enter it in peace, 48 [27]: infidels thenceforth not to approach it, 9 [28]: penalty for failing to visit it, 2 [192].

Kāfir = coverer. [**Infidel.**]

Kaffārah = covering. [**Expiation.**]

Kāfirūn = "**Unbelievers.**" Title of S. 109.

Kāfūr = camphor. A fountain in Paradise, 76 [5].

Kahf = "**Cave.**" Title of S. 18.

Kāhin. [**Soothsayer.**]

Kauthar = "**Abundance.**" Title of S. 108.

Kalimah = watchword. There is no deity but A., 47 [21]: Md. is the Apostle of A., 48 [29].

Kalimatu'llāh = Word of God: Jesus is an Apostle of A. and His Word, 4 [169]. [**Jesus.**]

Kalāmu'llāh = Word of God. A sect of them (Jews) have heard the Word of A., 2 [70].

Khalīfah = vicegerent. Adam placed as Khalīfah on earth, 2 [28]: David to judge with truth as Khalīfah of A., 38 [25].
Khalīlu'llāh = Friend of God. A. took Abraham as His friend, 4 [124].
Killing. Only permitted for just cause, 17 [35]. [**Punishments: Warfare.**]
Kindred. [**Inheritance: Marriage: Mother: Parents.**]
"**Kingdom**" = *Mulk.* Title of S. 67. [**God**: *Beautiful Names.*]
Kitāb = writing. [**Scriptures: Decrees.**]
"**Kneeling**" = *Jāthiyah.* Title of S. 45.
Korah = *Qārūn.* Moses sent to Pharaoh, Haman and Korah, 40 [24 f.]; 29 [38]: K. proud of his enormous wealth, despises his people and is swallowed by the earth, 28 [76–82].

L.

Lail = "**Night.**" Title of S. 92.
Lailatu'l Qadr. [**Night of Power.**]
Lapwing = *hudhud.* Messenger between Solomon and Queen of Sheba, 27 [20, 28].
Lāt (or Ilāt). An Arabian deity, consort to Allāh, coupled with 'Uzzā and Manāt, 53 [19 f.].
Lauḥu'l Maḥfūẓ = Preserved Tablet. [**Qur'ān.**]
Law (of Moses). [**Pentateuch.**]
Legacies. [**Inheritance.**]
"**Light**" = *Nūr.* Title of S. 24.
Lot = *Lūṭ.* Wise and righteous, 21 [74 f.]: remonstrates with Sodomites, 27 [55–9]; 7 [78–82]: mission of the angels to Sodom, 15 [61–76]; 11 [79–84]: rescued from destruction, 37 [133–8]; 29 [25–34]: rejectors punished, 54 [33–8]; 26 [160–75].
Love. *Ḥubb.* A. will raise up a people loved by Him and loving Him, 5 [59]: love to A. shown by following His Apostle, 3 [29]: infidels love idols as they should love A.; the faithful love A. more, 2 [160]: Meccans love riches with exceeding love, 89 [21]: Joseph infatuates Zulaikhah with love, 12 [30]. *Maḥabbah.* A. sets His love on Moses, 20 [39]. *Wudd.* To righteous believers A. will show love at judgment, 19 [95 f.]. *Mawaddah.* Friendship between believer and A., 4 [75]: idols as an object of love, 29 [24]: between Ms. and Christians, 5 [85]: between husband and wife, 30 [20]: among kinsfolk, 42 [22]: to enemies, 60 [7].
Luqmān. Granted wisdom, 31 [11]: preaches Islām and humility to his son, 31 [12, 15–18].
"**Luqmān.**" Title of S. 31.
Lūṭ = **Lot.**

M.

Ma'ārij = "**Steps.**" Title of S. 70.
"**Made Plain**" = *Fussilat.* Title of S. 41.
Madyān = Midian. Shu'aib (Jethro) sent to M., 7 [83].
Magians = *Majūs.* Coupled with Jews, Sabeans, and Christians, as against Ms., 22 [17].
Magic = *siḥr.* Taught by Hārūt and Mārūt at Babel, 2 [96]: Pharaoh

a great magician, 26 [48]: his magicians encounter Moses, 26 [33–47]; 7 [110–116]: Moses accused of magic, 10 [77 f]; 27 [13]: Md. often similarly accused, 37 [15]; 61 [6], etc.

Mā'idah = "**Table.**" Title of S. 5.

Majūs. [**Magians.**]

Malā'ikah = "**Angels.**" Title of S. 35.

Malaku'l Maut = Angel of death, 32 [11]. [**Angels.**]

Mālik. The angel who keeps the damned in hell when they desire annihilation, 43 [77].

Man. Created (from clots of blood, 96 [2]: germs, 86 [6 f], etc.): of fine clay to die and rise again, 23 [12–16]: together with jinn, 55 [13 f]; 15 [26 ff]: for the service of Allāh, 51 [56]: in trouble, 90 [4]: mortal, 21 [35]: to taste of death, to be tested with good and evil, 21 [36]: can only will as A. wills, 81 [29]; 76 [30]: posterity drawn forth from loins of children of Adam for covenant with A., 7 [171 f]; 33 [7]: soul balanced by A., and inbreathed with wickedness and piety, 91 [7 f]: one keeps it pure, another corrupts, 91 [9 f]: created good, brought very low, unless he believe and do good works, 95 [4 ff]: falls through temptation of Iblis, but receives guidance, 20 [118–24]: created weak, but A. makes his burden light, 4 [32]: has failed to accept A.'s revelation, 33 [72]: in trouble cries to A., when helped forgets Him, 10 [13, 23 f]: inconstant, 17 [12]; 89 [14–17], etc.: capricious, 41 [49–51]: covetous, 17 [102]; 70 [19–21]: proud of riches, 96 [6 f]: universally sinful, 16 [63]: descended from one pair, 4 [1]: taught articulate speech by A., 55 [2 f]: originally of one religion (*ummah*), 10 [20]; 2 [209]: all things subjected to him, 14 [37]: man a step above woman, 2 [228]; 4 [38]: fed by A. through nature, 80 [24–32]: A. takes his soul in sleep, 39 [43]; 6 [60]: man and all things return to A., 28 [88]; 39 [9]: man springs from earth and returns to it, 71 [16 f]; 20 [57]: is a witness against himself at resurrection, 75 [14 f].

"**Man**" = *Insān.* Title of S. 76.

Manna = *mann.* Sent to Israel with quails, 20 [82]: and with cloud, 2 [54]; 7 [160].

Marriage = *nikāh.* For begetting of children, 2 [223]: and multiplication of race, 42 [9]: wife to be treated with love and tenderness, 30 [20]: marriage (but not concubinage) with Jew or Christian lawful, 5 [7]: not with idolaters or idolatresses, 2 [220]: nor married women except captives of war, 4 [28]: father's wife forbidden, 4 [26]: list of prohibited degrees, 4 [27]: wife of adopted son allowed, 33 [4]: exchange of wives to be fairly carried out, 4 [24 f]: wives up to four, 4 [3]: slave girls at discretion, 70 [30 f]; 23 [5–7]; 4 [29 f]: marriage of orphans, 4 [126]: remarriage of widows, 2 [234–6]: right of wife to dowry, 4 [3]: marital intercourse to be preceded by act of piety, 2 [223]: wives, as far as possible, to be treated alike, 4 [128]: treatment of refugee women from among pagans, 60 [10–12]: refractory wives to be beaten, 4 [38]: separation by agreement allowed, 4 [127]: reconciliation of differences, 4 [39]: M. may acquire wife for money to be paid as dowry after cohabitation, 4 [28].

Martyrs = *shahid.* Classed with prophets, confessors and righteous, 4 [71].

Mary = *Maryam.* Daughter of 'Imrān = Amram, reared by Zachariah, 3 [31 f, 39]: sister of Aaron, 19 [29]: annunciation and conception of Jesus, 19 [16–22]; 3 [37–42]: kept her maidenhood, the spirit of A. breathed into her, 21 [91]; 66 [12]: birth of Jesus and accusation of unchastity, 19 [23–29]: vindication by his speech in cradle, 19 [30–35].

"**Mary**" = *Maryam.* Title of S. 19.
Marwah. A hill near Mecca visited by pilgrims, 2 [153].
Masīh = Messiah [**Jesus Christ**].
Masjid = [**Mosque**].
Masjidu'l Harām. [**Ka'bah.**]
Mā'ūn = "**Necessaries.**" Title of S. 107.
Measure. [**Weights.**]
Mecca = *Makkah.* The first house for mankind in Bakkah, 3 [90]: to be destroyed, like former cities, because it expelled Md., 47 [14]: victory in valley of M., 48 [24]: spared because believers mingled among infidels, 48 [25].
Medina = *Yathrib.* Divided counsels during siege of city by Quraish, 33 [13].
"**Men**" = *Nās.* Title of S. 114.
"**Merciful**" = *Raḥmān.* Title of S. 55.
Messenger. [**Apostle.**]
Messiah. [**Jesus Christ.**]
Michael = *Mīkāl.* The enemy of M. and Gabriel is the enemy of A., 2 [92].
Milk. Of cattle a gift of A., 16 [68].
Miracles [or **Signs**] = *āyāt.* Of Noah, 23 [31]: Moses, 17 [103 f]; 7 [101—32]; 27 [6—14]: Solomon, 21 [51]; 34 [11, 13]: Jonah, 37 [142—6]: Jesus, 3 [43—6]; 5 [109—15]: demanded by unbelievers, 17 [92—5]; 6 [37]; 2 [112]: disregarded by Pharaoh, 54 [42]: called magic by infidels, 54 [2]; A. could send sign from heaven if He pleased, 26 [3]: Md. content to wait till He does so, 10 [21]: can only be done by permission of A., 13 [38]: Md. declines challenge to perform, 21 [5 f]; 6 [109]: not sent with miracles because infidels of old despised them, 17 [61]: the Q. is a sufficient sign, 29 [48—50]: the fruitful earth is a sign, 26 [6 f].
Mīthāq. [**Covenant.**]
Mīzān. [**Balance.**]
Moderation. [**Virtues.**]
Monasticism. Not prescribed by A., but invented by Christians, 57 [27]: monks taken for lords beside A., 9 [31]: but approved as free from pride, 5 [85].
Money. *Qinṭār,* a large gold coin or sum of money = talent, 3 [68]: *dīnār,* a small gold coin = denarius, 3 [68]: *dirham,* silver drachma; of the sale price of Joseph, 12 [20].
Months. [**Calendar.**]
"**Moon**" = *Qamar.* Title of S. 54. Md. swears by it, 74 [35]; 84 [18]; 91 [2]; set in sky for light, 10 [5]; 71 [15]: travels to appointed goal, 35 [14]; 39 [7]: eclipsed, 75 [8]: split at Day of Judgment, 54 [1].
Moses and **Aaron** = *Mūsā, Hārūn.* Childhood of M., 20 [38—41]: sojourn in Midian, 20 [42]: his call in the Vale of Tuwā, 79 [16]; 20 [9—35]: to deliver Israel, 14 [5—8]: mission to Pharaoh, 79 [17—26]; 20 [44—75]: M.'s wonders, 17 [103—6]; 27 [6—14]; 7 [101—32]: commands people to make a *qiblah* in their dwellings in Egypt, 10 [87]: judgments on Pharaoh, 54 [41 f]; 44 [16—32]: exodus of Israel, 26 [9—68]: M. on Sinai, 7 [138]: his vision of God, 7 [139]: his penitence, [140]; chosen above all to speak with God, [141]; 19 [53]: granted tables with monitions concerning every matter, 7 [142]: book of Law, 28 [43]: episode of calf, 7 [146—53]; 20 [85—97]: wrath against Aaron, 20 [92—5]: told to predict advent of "the messenger, the prophet of the

people," 7 155 f: gives water from rock, manna and quails, 7 160: fable of M. and his fellow-travellers by land and sea, 18 59—81: 70 men destroyed by earthquake, 7 154 f: punishment of Korah, 28 76—82: affront to M. reproved, 33 69: calls on Israel to enter Canaan and they refuse, 5 24—9: a lucid book granted to M. and A., 37 114, 117; M. granted guidance and to his people heritage of the Book, 40 56: his pages record a divine recompense, 53 37—42: M. is *rasūl* and *nabī* and granted help of Aaron as *nabī*, 19 52—4: his book is a *furqān* (discerner), 21 49: he asks forgiveness for sin of manslaughter, 28 15: for himself and for his brother, 7 150.

"Most High" = *A'lā*. Title of S. 87.

Mosque = *masjid*. Prayer house. Of the temple at Jerusalem which was destroyed, 17 7: a mosque built for mischief, 9 108: another for piety, 9 109: in mosques A. only to be adored, 72 18: not to be visited by infidels, but only by believers, 9 17 f.

Mother. Kindness to, 46 14: reverence, 4 1.

"Mountain" = *Ṭūr*. Title of S. 52.

Mudaththir = **"Enwrapped."** Title of S. 74.

Muhājirīn = **[Refugees]**.

Muḥammad. (1) His nature and qualities. A servant, 96 10: only a man like you, 18 110; 41 5: mortal, albeit an Apostle, 21 35; 3 138: like Moses, 73 15 f: A.'s Apostle to all men, 7 157: an Apostle from the Arab nation, 3 158: Prophet of A., 8 65: the unlettered (*ummī*) Prophet foretold in Law and Evangel, 7 156 ff: Seal (*Khātim*) of the Prophets, 33 40: not a guardian (*wakīl*), 17 56: 42 47: but a warner (*nadhīr*), 74 2; 67 26, etc.: a herald (*bashīr*), 35 23; 2 113: sent as a mercy to the worlds, 21 107: come to clear up neglected truths of Scriptures, 5 18, 22: your iniquities press heavily on him, 9 129: sanity and patience, 68 2 ff: he is a *ḥanīf* (sound in faith), 30 29: seeks his wage only from A., 34 46. (2) His mission and message. Is encouraged in depression, 93 3 ff; 15 97 f: is to wait patiently on Rabb, 74 7: to be unselfish in bestowal of favours, 74 6: to recite what he hears from A., 75 18: to proclaim his message, 93 11: publicly, 15 94: it is a warning (*tadhkirah*), 74 50; 87 9: a message (*dhikr*) for the worlds, 81 27; his only duty is its clear delivery, 16 84: the gift of the Q. is an earnest of Md.'s final bliss, 28 85: it confirms infidels in error, 71 24: he is sent after others to bring in a law of religion, 45 17: which is enforced by penalties and rewards hereafter, 4 17 f: belief in and obedience to him is necessary to salvation, 47 2: he has escaped error and received complete enlightenment, 4 113: disclaims knowledge of future judgment, 6 50; 11 33: prophesies victory of Greeks over Persians, 30 1—5: the secret of Judgment is revealed to the chosen Apostle, 72 26 f. (3) Events in life. Md. in youth an orphan and a pagan, 93 6 f: is to withdraw from idolaters, 15 94: in danger from plots of Meccans, 8 30: warned to leave Mecca, 29 56; 6 106: to bid farewell to Meccans, 43 89: the *sakīnah* (divine presence) sent down on him at Ḥunain, 9 25 f, 40. (4) Accusations. Accused of being a sorcerer, 74 24 f; 51 52 f: or possessed by jinns, 7 183; 15 6 f: soothsayer, 81 24: or poet, 52 29 f; 37 35: of forging Q., 52 33; 21 5: imposture, 35 4, 23: defrauding his followers, 3 155. (5) Visions. Hears revelation when wrapped in mantle, 74 1; 73 1: sees Gabriel approaching, 81 23; 53 6 f: encouraged by him after *Fatrah*, 19 65 f: against opposition of Meccans, 43 39—43: carried by night to the Remote Mosque, 17 1. (6) Authority. Md. is the first of Ms., 39 14; 6 14: a noble pattern to believers, 33 21: sent to mankind at large, 34 27:

claims right of recognition by Jews, 6 [20]: to decide controversy in religion, 42 [14]: and matters generally, 4 [62, 68, 106]: arbiter between claims of other faiths, 5 [54]: A. and Apostle coupled, 64 [8, 12], etc.: no private opinion stands against their decree, 33 [36]: believers to salute the Prophet, 33 [56]: to treat him with respect, 49 [2–5]: Md. not to yield to his followers, 49 [7]. (7) Denunciation of opponents. Disobedience to A. and Apostle punished by hell, 72 [24]: woe on accusers of imposture, 77 [15, 19], etc.: curse on those who affront him, 33 [57]: or injure him, 9 [61–4]: prayer for vengeance on opponents, 23 [95–100]; judgment will overtake them, 51 [59 f]: Md. will not be ashamed on the Day, 66 [8]. (8) Shortcomings. Reproved for slighting a blind man and courting the wealthy, 80 [1–10]: nearly led astray by unbelievers; bidden to seek for pardon for his faults, 40 [57]: prays for forgiveness, 2 [286]; 47 [21]; 4 [106]: why not granted power of miracles like Moses, 28 [48]; 29 [48 ff]. (9) Domestic affairs. Md.'s wives are mothers of the faithful, 33 [6]: none may marry them after him, 33 [53]: they are to veil themselves carefully, 33 [59]: to be modest and obedient, else will be dismissed, 33 [28–36]: two of them rebuked and threatened with dismissal, 66 [3 ff]: warned by example of wives of Noah and Lot, 66 [10]: Md. granted special privileges as to choice and number of wives, 33 [49–52]: no blame to the prophet in exceeding limits when A. has given permission, 33 [38].

"**Muḥammad.**" Title of S. 47.

Mujādilah = "**Wrangler.**" Title of S. 58.

Mulk = "**Kingdom.**" Title of S. 67.

Mu'min = "**Believer.**" Title of S. 40.

Mu'minūn = "**Believers.**" Title of S. 23.

Mumtaḥinah = "**Tried.**" Title of S. 60.

Munāfiqūn = "**Hypocrites.**" Title of S. 63.

Murder. [**Punishments.**]

Mursal. [**Apostle.**]

Mursalāt = "**Sent Ones.**" Title of S. 77.

Mūsā. [**Moses.**]

Muslim. [**Islām.**]

"**Mutual Deceit**" = *Taghābun.* Title of S. 64.

Mut'ah = [**Temporary marriage**].

Muzammil = "**Enfolded.**" Title of S. 73.

N.

Nabā = "**News.**" Title of S. 78.

Nabī. [**Prophets.**]

Naḥl = "**Bee.**" Title of S. 16.

Najm = "**Star.**" Title of S. 53.

Naml = "**Ant.**" Title of S. 27.

Nār = Fire. [**Hell.**]

Nās = "**Men.**" Title of S. 114.

Naṣārā = [**Christians**].

Naṣr = "**Help.**" Title of S. 110.

Nasr. An Arabian idol (probably in form of eagle), 71 [23].

Nāzi'āt = "**Those who drag forth.**" Title of S. 79.

"**News**" = *Nabā.* Title of S. 78.

"**Necessaries**" = *Mā'ūn.* Title of S. 107.

New Testament. [*Injīl.*]
Nicknames. Forbidden, 49 [11].*
"Night" = *Lail.* Title of S. 92.
"Night-comer" = *Ṭāriq.* Title of S. 86.
"Night Journey" = *Asrā.* Title of S. 17.
Night Journey. Md. carried from *masjida'l ḥarām* (Ka'bah) to *masjida'l aqṣā* (temple of Jerusalem), 17 [1].
Night of Power = *lailatu'l qadr.* On which the Q. descended, 97 [1 ff].
Nimrod = *Namrūd.* Tries to intimidate Abraham but is confounded, 2 [260]: casts Abraham into fire, but A. is delivered, 21 [68 f].
Nisā' = **"Women."** Title of S. 4.
Noah. Preaches 950 years, 29 [13]: his wife unbelieving, 66 [10]: demands obedience as a faithful messenger, 26 [107 f]: threatens destruction, 71; 23 [23—31]: rejection followed by flood, 54 [9—16]: by destruction of mankind, 51 [46]: N. delivered in answer to prayer, 21 [76 f]: the Ark a secret history revealed, 11 [38—51]: N. sins in asking deliverance of infidel son, 11 [47 f]: N. prays for pardon, 71 [29]; 11 [49].
"Noah" = *Nūḥ.* Title of S. 71.
Nūr = **"Light."** Title of S. 24.

O.

Oaths. Md. swears by Lord of heaven and earth, 51 [23]: by mountain, book, Ka'bah, sea, 52 [1—6], etc.: believers not to swear by God, lest a hasty oath need revocation, 2 [224 f]: perjury forbidden, 16 [96]: its penalty damnation, 3 [71]: expiation for hasty oaths, 5 [91]: Md. released from oath to his wife, 66 [2].
Old Testament. [**Scriptures**: *Taurāt; Zabūr;* **Prophets.**]
"Opening" = *Fātiḥah.* Title of S. 1.
"Ornaments" = *Zukhrūf.* Title of S. 43.
Orphans. Md. an orphan child, 93 [6 f]: their property to be guarded, 17 [36]; 4 [2, 4, 7]: they are to be treated with fairness, 2 [218]; 4 [9—11]: provision for their marriage, 4 [3, 126].
"Overshadowing" = *Ghāshiyah.* Title of S. 88.

P.

Parables. Of the two gardens, 18 [31—41]: impious owners of garden, 68 [17—33]: of God as the Light, 24 [35]: the fire at night, 2 [16 f]: the storm, 2 [18 f].
Paradise = *Jannat* (garden) *firdaus* (paradeisos). Names in Q. *Jannatu'l khuld* = Garden of Eternity, 25 [10]: *Dāru's Salām* = Dwelling of Peace, 6 [127]; 10 [26]: *Dāru'l Qarār* = Abiding Mansion, 40 [42]: *Jannātu'l 'Adan* = Gardens of Eden, 9 [73]: *Jannātu'l Ma'wā* = Gardens of Refuge, 32 [19]: *Jannātu'n Na'ūm* = Gardens of Delight, 5 [70]: *Jannātu'l Firdaus* = Gardens of Paradise, 18 [107]: *'Illiyūn* (chamber of Book of Life), 83 [18]: *Dāru'l ākhirat* = the Mansions to come, 29 [64]: *Ghurfat* = the High Place, 25 [75]. Paradise is for the people of the Right Hand, 74 [41 f]; 56 [8], etc.: who please A, 89 [27—30]: the pious (*muttaqīn*), 68 [34]; 50 [30—34]: who refrain from unlawful lust, 79 [40 f]: righteous believers who are persecuted, 85 [10 f]: humble and charitable, 57 [15—17]: refugees and

sufferers for A., 3 194 : fighters in the way of A., 47 5–7 ; 5 39 ; 9 112 : a reward for Ms. and their wives, 43 68–73 : the blessed abide there while heaven and earth last, 11 110 : they praise A., 10 10 f : behold the torments of damned and converse with them, 79 36 ; 37 48–57 : refuse water to them, 7 48 f : dwell in gardens by rivers before the Mighty King, 54 54 f : enjoy repose, rich raiment, delicious food and drink, 76 12–22, etc. : drink delicious wine, 47 16 : and enjoy society of ever-virgin houris, 56 22 f. 34, ff : and wives of perfect purity, 2 23 ; 4 60 : unknown visions of delight a reward for godly, 32 17 : entrance into it is the great felicity, 10 64 f : it is attained by repentance and prayer for pardon, and good works, 3 127–30. [**Salvation.**]

Pardon. A. forgives all sins, 39 54 : if men repent, 4 20 ; 9 5 : believe, 35 8 : and do right, 25 71 : obey A. and Apostle, 33 71 : fear their Lord, 67 12 ; 8 29 : shun great sins, 4 35.

Parents. Kindness and respect and gratitude due, 17 24 f ; 46 14 ff, etc. : to be over-ridden by loyalty to A., 29 7 ; 31 13 f.

"Pen" = *Qalam.* Title of S. 68.

Pentateuch = *Taurāt.* Revealed after Abraham, 3 58 : contains the command of A., 5 47 : which modifies previous commands as to food, 3 87 : gives guidance, 3 2 : and light, prophets judged by it, Jewish teachers were its keepers and witnesses, 5 48 : taught by A. to Jesus, 5 110 : confirmed by him in the Evangel, 5 50 : where he promises the prophet Aḥmad, 61 6 : attested and modified by Md., 3 44 : coupled often with Evangel, 3 43, 58, etc. : both to be observed together with Q., 7 156 : Md. described in Pent. and Ev., *ibid.* : they picture the prostrations o Islam, 48 29 : both together with Q. promise Paradise to fighters in Way of A., 9 112 : disobedient Jews under Law like ass under load of books, 62 5.

Pharaoh = *Fir'aun.* Lord of stakes = Impaler, 89 9 ; 38 11 : orders Haman to build him a tower, 40 38 f ; 28 38 : defies Moses, 73 15 f : threatens to kill him, 40 27 : rejects his signs and is punished, 54 41 f ; 43 45–56 : likeness of his punishment to that of 'Ād and Thamūd, 85 18 ; 89 5–11 : he and his followers are leaders of those who invite to hell-fire, 28 41 : a man of his family preaches Islām, 40 29–36 : P. while drowning confesses A. and is rescued, 10 90 ff. [**Moses.**]

Piety = *taqwā.* We are God's and to Him we shall return, 2 151 : A. comes between a man and his own heart, 8 24 : piety is the choice of the life to come rather than this, 17 19–21 ; 13 26, etc. : to bring the truth and believe it to be the truth, 39 34 ; sincerity in worship, 39 2 f : the raiment of piety is best, 7 25 : piety, not flesh and blood of sacrifice, reaches A., 22 38 : the pious are friends (*auliyā*) of A., 10 63 : the pious are they who walk upon the earth softly, 25 64 : patient, truthful, lowly, charitable, penitent, 3 15 : harmless, forgiving, prayerful, considerate, just, 42 34–38 : practise devotion, moderation, purity, 25 65–8 : not in superstition, but in fear of A., 2 185 : their hearts repose in thought of A., 13 28 : they meditate in silence morning and evening, 7 204 : say of their purposes, "If A. will," 18 23 : prayers, legal alms, faith in world to come, 27 2 ; 31 3, etc. : and recitation of Q., 35 26 : their hearts thrill with fear at Name of A. and faith increases at recital of signs, 8 2 : piety not in ritual but in faith and charity and worship, 2 172 : the easy way, 87 8 : and the steep way, 90 11–16 : obedience to A. and Apostle, 4 71 ; 33 71 : obedience is better than oaths, 24 62 : kind speech and forgiveness better than bestowal of

alms and enmity, 2 [265]: piety to be shown in family life, 25 [74]: by men and women alike, 33 [35]: refugees, helpers and fighters are the faithful, 8 [75]: the gravest duty is the remembrance of A., 29 [44].

Pilgrimage = *Ḥajj* (greater pilgrimage) and *'umrah* (lesser pilgrimage), 2 [192]: ḥajj at time of new moon, 2 [185]: its various observances, 2 [193—9]: rites of circuit and sacrifice, 22 [23—35]: is to extend to Safā and Marwah, 2 [153]: a service due to A., 3 [91]: observance not to be violated, 5 [2]: hunting unlawful, fishing permitted, 5 [95—7]: only Ms. may visit Ka'bah, 9 [18, 28]: proclamation of greater pilgrimage (by Md.), 9 [3].

"Pilgrimage" = *Ḥajj*. Title of S. 22.

Plagues of Egypt. Dearth, flood, locusts, lice, frogs, blood, drowning, 7 [127—33]: nine clear signs, 17 [103 f].

Poets. Those who go astray follow them, 26 [224]: Md.'s opponents call him a poet, 52 [30]: and mad, 37 [35]: A. has not taught him poetry, 36 [69]: his speech is not poetry, 69 [41].

"Poets" = *shu'arā*. Title of S. 26.

Polygamy. [Marriage.]

Polytheism. [Idolatry, Idols.]

Poor. Neglect of, 69 [34]; 74 [45], etc.: oppression, 89 [18—21]; 68 [24]: duty towards, 17 [28]; 30 [37]: charity to p. expiation for sin, 2 [180].

"Power" = *Qadr*. Title of S. 97.

Prayer. Abraham offers prayer (*du'ā*) that his posterity may observe prayers (*salāt*), 14 [42].

(1) **Set Prayers** = *Salāt*. Taught to Adam, 2 [35]: commanded to Moses, 20 [14]: likewise to Md., 73 [20]: practised by him, 96 [10]: a prescribed duty for stated hours, 4 [104]; 6 [71]: belief in Q. and in next life, with prayers, the sum of religion, 6 [92]: prayers keep man from sin, 29 [44]: the face of A. is everywhere, 2 [109]: but believers always to turn towards the Sacred Mosque, 2 [136—45]: should pray in an acceptable mosque, 9 [108—11]: enjoin prayers on thy family, 20 [132]; Md. accustomed to lead in prayers, 4 [103]: rules for purification, 5 [8 f]: marks of prostration to be seen on believers, 48 [29]: ritual to be strictly observed, except in times of danger, 2 [239 f]: relaxation for times of danger or sickness, 4 [102 f]: men not to pray when drunk or polluted, 4 [46]: to pray neither too loud nor too low, 17 [110]: all grades of men equally admissible, 6 [52]: goodly apparel to be worn in mosque, 7 [29]: during prayer time on Friday work to be suspended, 62 [9—11]: night a suitable time, 73 [2 f, 6, 20]: before sunrise, at sunset, and night, 50 [38 f]; 20 [130]: sunset, daybreak, night, 17 [80 f]: evening, morning, twilight, noon, 30 [16 f]: early morning, close of day, approach of night, 11 [116]: warning against sloth and lack of charity, 107 [5 ff]: prayer not to be offered for unfaithful departed, 9 [85].

(2) **Free Prayer** = *Du'ā*. God is hearer of prayer, 3 [33]; 14 [41]; etc.: to Him only to be offered, 13 [15]: idols cannot hear, 35 [15]: prayer to be persevering, 41 [49 ff]: for departed, by Noah, 71 [29]: generally, 9 [114 f].

Predestination. [Decrees.]

Pre-existence (?) Thy Lord drew forth their descendants from the loins of the children of Adam, 7 [171]. [Man.]

"Prohibition" = *Taḥrīm*. Title of S. 66.

Property. Not to be expended on vanity or bribery, 2 [184]: a reward for what is expended in the way of A., 2 [263 f].

Prophets = *nabī*, almost always in plural *anbiyā* or *nabiyīn*. They are evangelists and warners, furnished with scripture, 2 [209]: each has

had a wicked enemy, 25 [33]: their reward in the Garden of Eden, 19 [59—64]; 38 [45—54]: some have higher gifts than others, 17 [57]: Peace be on Noah, Abraham, Moses, Aaron, Elijah, 37 [77, 109, 120, 130]: Adam, Noah, Abraham, family of 'Imrān chosen above all, 3 [30]: eighteen favoured ones named, 6 [83—6]: A. made a covenant with prophets, 33 [7 f]: the coming of Md. foretold, 3 [75]: Ms. believe in them all without difference, 3 [78]: all of them pray for pardon and strength, 3 [141].

Prophets = *Anbiyā'*. Title of S. 21.

Psalter = *Zabūr*. [**David.**]

Punishments. For homicide, retaliation or blood-money, 2 [173]; 4 [94]: murder deserving of hell, 4 [95]: wilful suicide the like, 4 [33 f]: lifelong imprisonment for unchaste women, 4 [19]: one hundred stripes to each person guilty of fornication, 24 [2]: for sodomy, reproof or pardon, 4 [20 f]: for warfare against A. and Apostle, death or impalement or mutilation or banishment, 5 [37]: thief to lose hand, 5 [42].

Purgatory = *Barzaḵh*. Interval between death and resurrection in case of wicked, 23 [101 f] (see also *A'rāf*).

Purification. [**Ablutions : Prayers.**]

Q.

Qābīl = **Cain.** [**Abel.**]

Qadr = "**Power.**" Title of S. 97.

Qāf. Title of S. 50.

Qalam = "**Pen.**" Title of S. 68.

Qamar = "**Moon.**" Title of S. 54.

Qāri'ah = "**Blow.**" Title of S. 101.

Qārūn [= **Korah**].

Qaṣaṣ = "**Story.**" Title of S. 28.

Qiblah = Direction of Prayers. Israelites in Egypt to make *qiblah* in their houses, 10 [87]: the East and the West is God's, whichever way ye turn is His Face, 2 [109]: turn towards every place where He is worshipped, 7 [28]: Ms. to turn towards the Sacred Mosque, 2 [136—45].

Qinṭār. [**Money.**]

Qiyāmah. [**Resurrection.**]

Qiyāmah = "**Resurrection.**" Title of S. 75.

"**Quraish.**" Title of S. 106.

Qur'ān. Descended on Night of Power, 97 [1]: in month of Ramaẓān, 2 [181]: the blessed Night, 44 [2]: written on the Preserved Tablet, 85 [21 f]: the Preserved Book, 56 [77]: the Original Book (*ummu'l kitāb*), 43 [3]: the Word of A., 2 [70]: arranged in portions by A., 25 [34]; 17 [107]; 75 [17]: a Sūrah spoken of as Qur'an, 12 [3]: written by honoured scribes, 80 [15]: use of Pen taught by Rabb, 96 [4 f]: its verses established by wisdom set forth with clearness, 11 [1]: a revelation to Md. of what he did not know, 4 [113]: when completed will be a perfect revelation, 5 [101]. It is a missive (*tanzīl*), 56 [79]; 69 [43]; 14 [1], etc.: a revelation (*waḥī*), 53 [4]: an admonition, (*dhikrā*), 74 [34, 54]: (*tadhkirah*), 73 [19]; 68 [52], etc.: sure knowledge, 69 [51]: varied in warning, 17 [43]: its verses are both figurative and explicit, 3 [5]: contains similitudes of every kind, 18 [52]. It is easy for warning, 54 [17, 32, 40]: set forth in verses (*āyāt*), 27 [1]: not tortuous, but direct, 18 [1 f]; 39 [29]: a clear sign to the heart of the believer, 29 [48—50]: its words are weighty, 73 [5]: it is a discriminating discourse (*qaulun faṣalun*), 86 [13]: in plain Arabic,

20 [112]; 43 [2], etc.: the Discerner (*furqān*), 25 [1]; 3 [2]: the Cord (*ḥabl*) of A., 3 [98]: which He might remove if He pleased, 17 [88]: a lucid Scripture, 44 [1]; 26 [1], etc.: good news, 19 [97]; 17 [9]: a glorious Scripture, 50 [1]; 15 [87]: clears up everything, 16 [91]; 10 [38]: settles controversies of Israelites, 27 [78]: the best of recitals, agrees with itself and teaches by repetition, 39 [24]: the Scripture with Truth and Balance, 42 [16]: the final revelation, 7 [184 f]: instruction for all men, 12 [104]; 6 [90]: no change in words of A., 10 [65]; 6 [34, 115]: comprises all secrets of heaven and earth, 27 [77]; 10 [62]: absolutely free of error, 41 [42]: command to recite, 96 [1, 3]; 27 [94], etc.: A. recites it as a pattern for Md. to follow, 75 [16 ff]: He teaches to recite, letting Md. forget only what He pleases, 87 [6 f]; 13 [39]: if He cancels a verse grants a better, 2 [100]: as much as is easy to be recited, exemption in sickness, travel or battle, 73 [20]: to be recited in measured tones, 73 [4]: Md. is not to be hasty in recital till oracle is complete, 20 [113]: seven verses of recital previously given (*Fatiḥah*), 15 [87]: Q. not to be broken up, 15 [90 f]: recitation to be listened to in silence, 7 [203]: only A. knows its meaning, 3 [5]: the faithful accept it as all from Him, 3 [5]: it brings healing to the faithful, ruin to the wicked, 17 [84]: its revelation increases unbelief and rebellion of many, 5 [69]: treated by infidels as a lie, 84 [21 f]; 6 [66]: said to be tales of ancients, dictated to Md. by others, 25 [5 f]: not recited nor copied beforehand, 29 [47]: nor forged by Md., 52 [33]; 16 [105], etc.: unbelievers challenged to produce a like revelation, 52 [34]; 11 [16 f], etc.: whoso rejects it will be lost, 2 [115]. It is foretold in earlier Scriptures, 26 [196 f]: and confirms them, 12 [111]; 10 [38], etc.: and is their safeguard, 5 [52]: agreement with them proves its inspiration, 46 [9].

R.

Rabb. [**God.**]

Ra'd = "**Thunder.**" Title of S. 13.

Raḥmān. [**God.**]

Raḥmān = "Merciful." Title of S. 55.

Ramaẓān. [**Fast.**]

"**Ranks**" = *Ṣāffāt.* Title of S. 37.

Ransom = *Fidyah.* [**Expiation.**]

Rass. Probably a place-name; uncertain meaning. Its people rejected messengers of A., 25 [40]; 50 [12].

Rasūl. [**Apostle.**]

Red Sea. Referred to as *Baḥr* = sea. Divided by Moses, Pharaoh drowned in it, 2 [47]: children of Israel brought across it, 10 [90].

Refrains. Frequent in structure of Sūrahs, *e.g.* 54 [16f, 21, 30, 32, 40]; 77 [15, 19, 24, 28, 34, 37, 40, 45, 47, 49].

Refugees = *Muhājirīn.* Those who fly country for A.'s sake will be rewarded, 16 [43, 111]: especially if they die in His cause, 4 [101]: coupled with *Anṣār* (helpers), 9 [101, 118]: A., well pleased with both, has prepared paradise for them, 9 [101]: A. is turned to the Refugees and to the Prophet, 9 [118]: they are to be forgiven their offences, 24 [22]: believing women refugees to be received, 60 [10]: refugees not so near of kin to other believers as blood relations, 33 [6]: their share of spoil, 59 [8]: claim to alms, 24 [22].

Religion. *Dīn* (observance). Of Abraham, 22 [77]: adopted by Jacob, 2 [126]: r. of Noah, Md., Abraham, Moses, Jesus, 42 [11]: sincere religion demanded by A., 7 [28]: Islām is the true r., 3 [17]: Ms. are brethren

in r., 9 11; 33 5: instruct others in r., 9 123: to you your r. to me my r., 109 6: no compulsion in r., 2 257: fight till the only religion be that of A., 2 189: prayer and alms are true r., 98 4.

Millah. *Eight* times for religion of Abraham, 2 124, 129; 3 89; 4 124; 6 162; 12 38; 16 124; 22 77: *once* of former prophets, 38 6: *five* times of idolaters, 12 37; 7 86 f; 14 16; 18 19: *once* of Jews and Christians, 2 114.

Ummah (religious community). Mankind originally one u., 2 209; 10 20: only one u. of Jesus and His predecessors, 23 54; 21 92: split into sects, 21 93; 6 160: A. could have caused all to be of one u., 11 120; 5 53: to every u. observances enjoined, 22 66: u. of Noah, 40 5: Abraham, 16 121: Moses, 7 159: every u. had its apostle, 10 48; 16 38: and its own book, 45 27: Ms. are the central u., 2 137: the best u., 3 106.

"Renunciation" = *Taubah.* Title of S. 9.

Repentance. Turning from sin to A., 24 31; 25 71, etc.: amendment of life, 4 20, etc.: condition of pardon, 4 20; 9 5, etc.: with faith and good works brings salvation, 19 61.

Reprobates. Who had believed and then become infidels, 3 80; who have made religion a sport, 6 69.

Responsibility. No soul shall bear another's burden, 35 19: none burdened beyond its power, 2 286: every soul in pledge for what it has deserved, 74 41: guided and erring each bears his own load, 17 16: each answerable for his good or evil, 41 46; 6 12, etc.: unbelievers responsible for their blasphemy, 10 42: bearers of Md. responsible for attitude to his message, 10 108: grades of recompense for deeds, 6 132: no ransom (*'adl*) for soul at judgment, 2 45: predestination and accountability in one, 16 95; 81 27 ff.

Resurrection. *Qiyāmah* = arising: *ba'th* = awakening. Restoration of body to life, 86 8: derided by Meccans, 37 15 ff; 44 33—6: doubts repelled, 75 3—6; 56 63—72: foreshadowed by creation, 50 6—11, 14: a new creation, 29 18 f: complement to birth and death, 80 20 ff: possibility proved by birth process, 75 37—40; 56 57—62: prefigured by springtime, 30 18, 49: and revival by rain, 22 5; 35 10; 7 55: following on two blasts of trumpet, 36 49—54: and shout when all come forth to A., 50 40—43: then just balances brought out, 21 48: and unbelievers no longer summoned to believe, 30 57.

"Resurrection" = *Qiyāmah.* Title of S. 75.

Revelation. [**Inspiration: Scriptures.**]

Retaliation = *Qiṣāṣ.* Confirms enactment of Mosaic law, 5 49: reprisals to be exactly according to injury suffered, but patience is better, 16 127; 42 38 ff: just retaliation is right, 22 40, 59: rules of retaliation for bloodshed, 2 173 ff: reprisals against sacrilege, 2 190.

Rites = *mansak.* Appointed to every people, 22 35, 66: Abraham and Ishmael pray to be taught rites of Ka'bah, 2 123: rites of pilgrimage to be accomplished, 2 196.

Reward = *thawāb.* Bliss of the life to come, 3 139, 141, 195, etc.

Ruḥ. [**Spirit.**]

Rūm = **"Greeks."** Title of S. 30.

Rūyā [= **Visions**].

S.

Sabā. An Arab tribe of Yaman, punished by A. for ingratitude, 34 14 ff: a province of Arabia = Sheba of Bible, 27 22. [**Solomon.**]

"Saba" = *Sabā'*. Title of S. 34.

Sabbath = *Sabt*. Israelites commanded not to break, 4 [153]: ordained for those who differ about it, 16 [125]: transgressors changed into apes, 2 [61]: cursed by A., 4 [50]: punished by withdrawal of fish, 7 [163].

Sabeans = *Sābī*. Probably star worshippers. Coupled with Jews and Christians as believers in A., 2 [59]; 5 [73]: also with Magians, 22 [17].

Ṣabīlu'llāh = Way of A. [**Warfare.**]

Sacred Animals. Of Arabs, no longer to be venerated, 5 [102].

Sacrifice. (1) *Dhabḥ* = slaughter. Intention of Abraham to sacrifice his son, 37 [101]; sacrifice of cow ordered to Moses, 2 [63–6]. (2) *Qurbān* = offering. Demanded by Jews to be consumed by fire from heaven, 3 [179]: brought by sons of Adam, 5 [30]. (3) *Naḥr* = stabbing (of camel's breast); to be done with prayer, 108 [2]. (4) *Hadī* = gift of animal sent to Ka'bah for sacrifice, 2 [192]; 5 [2, 96, 98]. Name of A. to be recited over beasts when slain at Ka'bah, 22 [34–37]: camel appointed for Ms., 22 [37]: of value only with pious intention, 22 [38].

"Sād" = *Ṣād*. Title of S. 38.

Ṣadaqah = [**Alms**].

Ṣafā. A hill near Mecca, to be visited at pilgrimage, 2 [153].

Ṣaff = **"Array."** Title of S. 61.

Ṣāffāt = **"Ranks."** Title of S. 37.

Ṣaḥīfah = book or roll. Ancient books, 20 [133]: honourable, 80 [13]: of Moses, 53 [37]: and Abraham, 87 [18 f]: pure pages (of Q.), 98 [2]: book of judgment, 81 [10]; 74 [52]. [**Scriptures.**]

Saints = *Walī*, pl. *auliyā*. Friends of A. to whom no fear or grief, 10 [63].

Sajdah = **"Adoration."** Title of S. 32.

Sajdah = Prostration, 25 [65]; 4 [103]. [**Prayers.**]

Sakīnah. The Ark (*tābūt*) of the Covenant with the Sakīnah (Shechinah) to come to Saul, 2 [249]: the divine confidence sent down upon the Apostle and the faithful in danger, 48 [4, 26]; 9 [26, 40].

Ṣalāt. [**Prayers.**]

Sāliḥ. A prophet sent to tribes of 'Ād and Thamūd, but rejected by them, 7 [71–7].

Salsabīl = the softly flowing. A spring in Paradise, 76 [18]. [**Paradise.**]

Salutations. [**Deportment.**]

Salvation. Unbelievers invited to *najāt* = deliverance (from hell), 40 [44]: Paradise is the reward of faith, well-doing, testimony, 103 [2 f]: submission to A. and doing good, 2 [106]: repentance and prayer for pardon, 3 [127–30]: repentance, faith, well-doing, 19 [61]: for those whose balance is heavy, 23 [104]: with good works, 16 [99]; 43 [72]: who labour for A., 16 [34]; 7 [41]: who practise faith, prayer, alms, sexual moderation, fidelity, 23 [1–11]: repentance, faith, good works, 25 [70]: for men and women alike, 33 [35]: for Ms., Christians, Jews, Sabeans, who believe in A. and Judgment and do good, 2 [59]: conditional on belief in Md.'s message, 47 [2]: obedience to A. and His Apostle, 24 [51]: good deeds drive away evil deeds, 11 [116]: and do away sins, 2 [273]: A. will put away guilt of worst actions and reward best actions of believers, 39 [36]: all die, and receive recompense at resurrection, 3 [182]: pardon and acceptance at Judgment, 3 [191 f]: in A.'s presence due grade, forgiveness, and provision, 8 [4]: love of A. manifested to righteous believers at Judgment, 19 [95 f]: faith will not avail if postponed to Judgment, 6 [159].

Sāmirī. The artificer who made the golden calf, 20 [87]. [**Moses.**]
Saqar. [**Hell.**]
Satan. [**Devil.**]
Saul = *Ṭālūt.* Made king; receives the Ark and Covenant, tests his forces by drinking at river, with help of David slays Goliath, 2 [247–52].
"**Scattering**" = *Dhāriyāt.* Title of S. 51.
Scriptures. *Kitāb* = writing; *zubur* = tablets; *ṣuḥuf* = rolls; *lauḥ* = slab. The archetypal book (*ummu'l kitāb*) with A., 13 [39]: tablets for people of monition, 16 [45 f]: Scriptures of Jews are Book of A., 2 [95]; 3 [22]: a lucid book each to Moses and Aaron, 37 [117]: Writing, Wisdom, and Prophecy granted to Israel, 45 [15]: and to Prophets generally, 6 [89 f]: only to two other peoples, 6 [157]: prophecy and writings to Abraham's posterity, 29 [26]: no Scriptures granted to opponents of Md., 68 [37 f, 47]: people to whom they are granted should believe, 74 [31 f]: rolls of Abraham and Moses tell of life to come, 87 [17 ff]: ancient rolls contain clear proofs of this revelation, 20 [133]: tables appealed to against Meccans, 54 [43]: Ms. to discuss kindly with people of Scriptures, 29 [45]: doubts as to Scriptures to be solved by inquiry from their readers, 10 [94]: earlier and later Scriptures to be alike believed, 4 [135]: verbal quotation of Ps. 37 [29] (the only one in Q.), 21 [105]: reference to Law and Evangel (Mk. 4 [28]), 48 [29]: Ms. accept all Scriptures sent down by A., 42 [14]; 29 [45]: they are confirmed by Q., 10 [38]; 2 [38], etc.
Scriptures (People of). [*Ahlu'l Kitāb.*]
Sea = *baḥr.* Oath confirming judgment, by the swelling sea, 52 [6]: compared to boundless revelations of Rabb, 18 [109]: towering ships in sea are signs of A., 42 [31]: it is R. who speeds the ships at sea, 17 [68]. [**Red Sea.**]
Seal of the Prophets = *Khātimu'n Nabiyīn.* Title claimed by Md., 33 [40].
Sects = *firqah.* Split up religion, rejoice in own party, 30 [31]: reprobated by A., 42 [11]: did not arise in Israel till Law was given, 10 [93]: did not arise among people of Scriptures till after Q. came, 98 [3]; 3 [17, 101]: Jews and Christians separated through jealousy, 42 [13]: sectarianism prevented followers of former faiths from accepting Islam, 2 [254].
"**Sent Ones**" = *Mursalāt.* Title of S. 77.
Seven Sleepers of Ephesus. Story of Christian youths immured during persecution of Decius, told in S. 18, the Cave, [8–26].
Shafā'ah. [**Intercession.**]
Shams = "**Sun.**" Title of S. 91.
Shechinah. [*Sakīnah.*]
Ships. From the ark of Noah onwards a token of Providence, 36 [41–6]; 23 [22]: A.'s instruments for enrichment by trade, 17 [68–72]; 45 [11]: a sign of the goodness of A., 30 [45]; 42 [31].
Shirk. [**Idolatry.**]
"**Short Measure**" = *Taṭfīf.* Title of S. 83.
Shu'aib. [**Jethro.**]
Shūrā = "**Counsel.**" Title of S. 42.
Shu'arā = "**Poets.**" Title of S. 26.
Sidratu'l Muntahā = the Plum tree of the Boundary. On the outskirts of Paradise, near which Gabriel appeared, 53 [8–18].
Signs of A.'s working. Frequently of creation, 30 [19–21]; 45 [2–8, 10]: nature, 17 [13]; 41 [37 ff]: life of world, 30 [22–27], etc. [**Miracles.**]

Sijill = Register of deeds. Rolled up against Judgment Day, 21 [104].
Sijjīn. A register of the deeds of the wicked kept in hell, 83 [7 ff].

Sin (*dhanb, khati'ah, ithm*). R. is merciful to those who avoid great sins and commit only venial faults, 53 [33]: avoid great sins, A. will blot out faults, 4 [35]: the unpardonable sin is polytheism (*shirk*), 4 [51, 116]: death-bed repentance not accepted, 4 [22].

Sinai = *Tūr* or "the mountain." Moses called on the right side of S., 19 [53]; 28 [46]: sees fire on slope, 28 [29]: olive tree on S., 23 [20]: S. lifted up over Israel, 2 [60, 87]; 4 [153].

Sins. Covetousness, 92 [8—11]: pride, 17 [39]: envy, 113 [5]: extravagance, 17 [28 f]; 7 [29]: niggardly and ostentatious almsgiving, 4 [41 f]: infanticide, 60 [12]: condemnation of lawful food, 6 [141]: cheating, 83 [1—6]: suspicions and slander, 49 [12]; 4 [112]; theft, 60 [12].

Ṣirāṭu'l Mustaqīm = the Right Way. Fear A. and obey me, this is the right way, 3 [44]: lead us on the r. w., 1 [5]. About 30 times in Q.

Slavery. Captives enslaved by prophets after warfare, 8 [68]: slave the absolute property of his master as man is of God, 16 [77]; 30 [27]: female slaves may be taken as concubines at discretion, 4 [3, 29]; 33 [49]: provision to be made for marriage of female slaves, 24 [32]: not to be forced to prostitution, 24 [33]: married women may be taken to wife if captives, 4 [28]: man free from restrictions in case of female slaves, 23 [6]: slaves to be kindly treated, 4 [40]: if able to redeem themselves not to be prevented, 24 [33]: believing slave better than infidel freeman, 2 [220].

"Smoke" = *Dukhān*. Title of S. 44.

Sodomy. [**Punishments.**]

"Soil" = *Balad*. Title of S. 90.

Solomon = *Sulaimān*. Slaughters horses which caused him to forget worship and is made autocrat of winds and demons, 38 [29—39]; 21 [81 f]: wisdom in judgment, 21 [78 f]: dealings with jinns, animal creation, and Queen of Sheba, 27 [16—45]: winds and jinn work for him till after death, 34 [11—13].

Sorcery. [**Magic.**]

Soul = *nafs*. The individual responsible for actions, 3 [24].

Sound in faith = [*Ḥanīf*].

Soothsayer = *Kāhin*. Md. is not a s., 52 [29]: Q. is not the word of a s., 69 [42].

Spells. Against evils of creation, night, witches, and envy, 113 [1—5]: against whispering Satan, jinns and men, 114 [1—6].

"Spider" = *'Ankabūt*. Title of S. 29.

Spirit = *Rūḥ*. (1) Generally. Descends on Night of Power, 97 [4]: proceeds at command of Rabb, 17 [87]: sent down, with angels, on whomsoever A. pleases, 16 [2]; 40 [15]: sent to Md. with inspiration, 42 [52]: strengthens believers, 58 [22]: (2) *Rūḥu'l Amīn* = the Faithful Spirit, brings down Q. in Arabic from the Lord of the Worlds, 26 [192—5]: (3) *Rūḥu'llāh* = the Spirit of God. The Messiah Jesus is a Spirit from Himself, 4 [169]: Mary, into whom we breathed of our Spirit, 21 [91]; 66 [12]: A. breathed His Spirit into Adam, 32 [8]; 15 [29]; 38 [72]: (4) *Rūḥu'l Qudus*, = Holy Spirit, Jesus son of Mary, strengthened by H. S., 2 [81, 254]; 5 [109].

"Splitting asunder" = *Inshiqāq*. Title of S. 84.

"Spoils" = *Anfāl*. Title of S. 8.

Spoils. [**Warfare.**]

"Star" = *Najm*. Title of S. 53.

"Starry Sky" = *Burūj*. Title of S. 85.
Stars. Created with sun and moon, 7 [52]: adore A., 22 [18]; guide men by land and sea, 16 [16]; 6 [97]: serve mankind, 16 [12]: Abraham prevented from worshipping s., 37 [86]; 6 [76]: blotted out and fall at judgment, 77 [8]; 81 [2].
"Steps" = *Ma'ārij*. Title of S. 70.
"Story" = *Qaṣaṣ*. Title of S. 28.
Suicide. Forbidden, 4 [33].
Sulaimān. [**Solomon.**]
Sun. Worshipped by idolaters, 27 [24]: Abraham prevented from adoring, 6 [78]: worship forbidden, 41 [37]: serves mankind, 14 [37]: under divine laws, 29 [61]; 31 [28], etc.: perishes at judgment day, 75 [9]; 81 [1].
"Sun" = *Shams*. Title of S. 91.
Supererogation = *Nafl*. Extra prayers, 17 [81].
Sūrah, section of Q., mentioned 2 [21]; 4 [1], etc. [**Qur'ān.**]
Swearing. [**Oaths.**]
Swine's Flesh. Prohibited together with carrion, blood, etc., 2 [168]; 5 [4]; 6 [146]; 16 [116]. [**Food.**]

T.

"Table" = *Mā'idah*. Title of S. 5.
Tables of Law. [**Moses.**]
Tābūt. [**Ark.**]
Tāghābun = **"Mutual Deceit."** Title of S. 64.
Tāghūt. An idol of the Quraish, 4 [54]; 2 [257, 259].
Tā Hā. Title of S. 20.
Taḥrīf = [**Corruption**].
Taḥrīm = **Prohibition.** Title of S. 66.
Takāthur = **"Desire of Increasing."** Title of S. 102.
Takwīr = **"Folded Up."** Title of S. 81.
Ṭalāq = **"Divorce."** Title of S. 65.
Ṭālūt. [**Saul.**]
Ṭāriq = **"Night-comer."** Title of S. 86.
Ṭasnīm. A fountain in Paradise, 83 [27 f].
Taṭfīf = **"Short Measure."** Title of S. 83.
Taubah. [**Repentance.**]
Taubah = **"Renunciation."** Title of S. 9.
Taurāt. [**Pentateuch.**]
Ṭawāf. Circuit of Ka'bah; enjoined, 22 [27]. [**Pilgrimage.**]
Ṭayammum = Sand purification. [**Ablutions.**]
Temporary marriage = *mut'ah*. Wives may be sought by means of wealth; after cohabitation, dowry to be returned to them, 4 [28].
Testimony = *Shahādah*. Law of, 5 [105–7].
Thamūd. A rebellious tribe to whom Ṣāliḥ was sent, 7 [71]; 9 [71], etc.
Thawāb. [**Reward.**]
Theft. Punished by amputation of hand, 5 [42].
Things Forbidden. [**Food: Usury.**]
"Those who drag forth" = *Nāzi'āt*. Title of S. 79.
Throne of God (*Kursī*). Reaches over heaven and earth, 2 [256]: (*'arsh*) borne by eight angels at Judgment Day, 69 [17].
"Thunder" = *Ra'd*. Title of S. 13.
Tīn = **"Fig."** Title of S. 95.

Treaties = *'Ahd*. Broken by enemies, 8 [58]: to be observed for time specified, 9 [4].

Tree. Satan offers to show Adam the Tree of Eternity (*Khuld*), 20 [118]: says it is forbidden lest they become immortal, 7 [19]: on tasting of it they see their nakedness, 7 [21].

Tribute. Poll tax (*Jizyah*) to be imposed on Jews and Christians refusing Islam, 9 [29].

"Tried" = *Mumtahinah*. Title of S. 60.

Trinity. Say not "three", 4 [169]: A. is not the third, besides Messiah son of Mary and His mother, 5 [76f, 79]: Jesus never said: "Take me and my mother as two gods beside A.," 5 [116]. [**God.**]

"Troops" = *Zumar*. Title of S. 39.

Trumpet = *Ṣūr*. [**Resurrection.**]

Ṭūr = **"Mountain."** Title of S. 52.

Ṭūr. [**Sinai.**]

U.

Ūlu'l 'Azm = Possessors of constancy: a title given to certain Apostles, 46 [34]. [**Apostles.**]

Ummah. [**Religion.**]

Ummī = of the people, or perhaps, illiterate; a designation of Md., 7 [156].

Ummu'l Kitāb = original writing. Of the tablet on which A.'s decrees are inscribed, 13 [39]: of the verses (*āyāt*) of the Q., 3 [5].

'Umrah = the lesser Pilgrimage or visitation of the Holy Places at any time; offering to be brought, 2 [192]: only allowed to Ms., 9 [18].

"Unbelievers" = *Kāfirūn*. Title of S. 109.

"Unity" = *Ikhlāṣ*. Title of S. 112.

Unity. [**God.**]

Usury. Usury banned by A., alms rewarded, 30 [38]: selling allowed, usury forbidden on pain of hell fire, 2 [276ff]: to be abandoned, 3 [125].

'Uzaïr = [**Ezra**].

'Uzzā: an Arabian idol, 53 [19]. [**Idols.**]

V.

Veiling. Of women, 24 [31].

"Victory" = *Fatḥ*. Title of S. 48.

Virtues. Some follow evil, some a middle course, some excel in merit, 35 [29]: moderation in liberality, 17 [30ff]; 2 [191]: in sexual indulgence, 23 [5ff]: making the best of things, 7 [198]: justice, 16 [92]; 4 [61]: truth in witness, 4 [134]: faithfulness to engagements, 16 [93f]; 5 [1], etc.: and vows, 76 [7]: obedience to authority, 4 [62]: patience, 2 [148f], etc.: endurance, 16 [98]: benevolence to kindred, 16 [92]: kindness to orphan and poor, 93 [9f]; 4 [4–7, 40]: without waste, 17 [28f]: liberality, 2 [191]; 47 [38ff].

Visions = *rūyā*. Of Abraham, 37 [105]: Joseph, 12 [5]: Pharaoh's dreams, 12 [43–9]: Md., 17 [62].

W.

Walī. [**Saints.**]

Wāqi'ah = **"Inevitable."** Title of S. 56.

Warfare. *Jihād fī sabīla'llāh* = Strife in the Way of God. Those

driven from their homes for the faith allowed to fight, 22 40 ff: a revelation of divine truth, 8 5—10; command to fight must be promptly obeyed, 47 22 f: A. has sent down iron as an evil and a benefit to man, 57 25: slaughter of enemies enforced by confused stories of Saul and others, 2 244—52: war to be waged in the cause of A. against enemies, 2 186—9: against infidel neighbours, 9 124: after four months' immunity, 9 17: against Jews and Christians, offering Islam or tribute, 9 29: precautions and tactics, 4 73: Md. to consult believers and trust in A., 3 153: strike off heads and finger tips, 8 12: fight till religion is all of A., 8 40: war in sacred months may be a duty, 2 214: avoid insincere mediation, 4 87; allow no overtures at time of vantage, 47 37: details of battle of Badr, 8 43—51; 3 11: wayfarers not to be indiscriminately looted, 4 96: war to be followed by religious instruction, 9 123: rank of warriors above that of non-combatants, 4 97: the fighter is on the side of A., 4 78: exile especially acceptable, 2 215: the slain on God's path are living, 2 149; 3 163: they are martyrs, 4 71: exile and death in way of A. rewarded to men or women, 3 193 ff: death in His path better than wealth, 3 151 f: rewarded by Paradise, 47 5 ff; 5 39: rich booty granted and more to come, 48 20 f: booty belongs to A. and Apostle, 8 1, 42: 59 7: captives in power of captors, to kill, sell, hold to ransom, liberate, convert, 8 70 f; 47 4 f: encouragements to fight, 8 24, 47 ff, 66 f; 61 11 ff: especially after defeat of 'Uhud, 3 117—24, etc.: slackness rebuked, 61 2 ff: 9 42—57: especially of Badawīn, 9 87—100: blame to the timid, 2 212 f: prayer for victory over infidels, 2 286: victory of Badr a sign from A., 3 11: it was A. who slew enemies, 8 17: siege of Madina raised, 33 9—27: victory sealed at Ḥudaibiya, 48 1: divine help in taking of Mecca, 110 1 ff.

Water. The origin of life in the Creation, 21 31.

Week. Heaven and earth created in six days, 7 52: Sabbath instituted only for those who differed about it, 16 125: on Friday suspension of work at prayer time, 62 9 ff.

Weights and Measures. To be just and full, 7 83: unfairness to be punished on Judgment Day, 83 1 ff.

Widow. To wait four months and ten days before remarriage, 2 234: to be left a year's maintenance after death of husband, 2 241.

Wills. [**Inheritance.**]

Winds. Hurricane (*Ṣarṣar*), 69 6: desiccating blast (*'aqīm*), 51 41: fertilising winds (*lawāqih*), 15 22: harbingers (*mubashshirāt*) of rain, 30 47.

Wine = *Khamr*, intoxicant. In it is sin and advantage, but sin greater than advantage, 2 216: an abomination of Satan's work, 5 92: served by butler to Pharaoh, 12 41: rivers of delicious wine in Paradise, 47 16.

Witchcraft. [**Spells.**]

Witness. [**Testimony.**]

Wives. [**Marriage: Muhammad.**]

Women. Reward to good men and good women, 33 35: modest behaviour and veiling enjoined, 33 59: treatment of women converts, 60 10 ff: penalties for defamation of virtuous women, 24 4—9, 23.

"**Women**" = *Nisā'*. Title of S. 4.

Word of God. [**Qur'ān: Scriptures.**]

"**Wrangler**" = *Mujādilah*. Title of S. 58.

Writing = *Kitāb*. [**Scriptures.**]

Works. Sent before to A. and recompensed, 73 20: absolutely

revealed at Judgment Day, 99 [6 ff]; 82 [5]. [**Judgment Day: Salvation.**]

Wuẓū'. [**Ablutions.**]

Y.

Yaghūth. An idol, 71 [23].

Yaḥyā. [**John.**]

Yājūj. [**Gog.**]

Yaqīn. [**Death.**]

Ya'qūb. [**Jacob.**]

Yā Sīn. Title of S. 36.

Yathrib. [**Medina.**]

Ya'ūq. An idol, 71 [23].

Yūnus = "**Jonah.**" Title of S. 10.

Yūsuf = "**Joseph.**" Title of S. 12.

Z.

Zabūr = Psalter. [**David: Scripture.**]

Zaid. Freedman and adopted son of Md.: divorce of his wife Zainab in Md.'s favour commended by A., 33 [37].

Zakaryā. Zachariah. Father of John the Baptist. Coupled with John, Jesus and Elijah as just, 6 [85]: foster father to Mary, receives promise of son, 3 [32–6]: his prayer and its answer, 19 [1–12]; 21 [89 f].

Zakāt = purification, *i.e.* alms of obligation. [**Alms.**]

Zalzalaḥ = "**Earthquake.**" Title of S. 99.

Zanjabīl = Ginger, an ingredient in the beverage of Paradise, 76 [17].

Zaqqūm. An infernal tree, the fruit of which the damned must eat, 37 [60–4]; 44 [43–6]; 56 [51 ff].

Zodiac (Signs of). *Mintaqatu'l burūj* = the zone of constellations. Oath by constellations, 85 [1]: placed in heaven and adorned by A., 25 [62]; 15 [16].

Ẓuḥā = "**Brightness.**" Title of S. 93.

Zukhrūf = "**Ornaments.**" Title of S. 43.

Zumar = "**Troops.**" Title of S. 39.

SERIAL LIST OF SŪRAHS.*

No.	Title of Sūrah.	Quoted in English as—
1.	Fātiḥah	Opening
2.	Baqarah	Cow
3.	Āl 'Imrān	Family of 'Imrān
4.	Nisā'	Women
5.	Mā'idah	Table
6.	An'ām	Cattle
7.	A'rāf	Araf
8.	Anfāl	Spoils
9.	Taubah	Renunciation
10.	Yūnus	Jonah
11.	Hūd	Hūd
12.	Yūsuf	Joseph
13.	Ra'd	Thunder
14.	Ibrāhīm	Abraham
15.	Ḥijr	Hijr
16.	Naḥl	Bee
17.	Asrā	Night Journey
18.	Kahf	Cave
19.	Maryam	Mary
20.	Ṭā Hā	Tā Hā
21.	Anbiyā'	Prophets
22.	Ḥajj	Pilgrimage
23.	Mu'minūn	Believers
24.	Nūr	Light
25.	Furqān	Distinguisher
26.	Shu'arā'	Poets
27.	Naml	Ant
28.	Qaṣas	Story
29.	'Ankabūt	Spider
30.	Rūm	Greeks
31.	Luqmān	Luqmān
32.	Sajdah	Adoration
33.	Aḥzāb	Confederates
34.	Sabā'	Saba
35.	Malā'ikah	Angels
36.	Yā Sīn	Yā Sīn

* A few of the Sūrahs have alternative names as *Banū Isrā'īl* for *Asrā* (17). These may be found in the index to Fluegel's edition of the Qur'ān or in Hughes' Dictionary, pp. 490–2.

No.	Title of Sūrah.	Quoted in English as—
37.	Ṣāffāt	Ranks
38.	Ṣād	Sād
39.	Żumar	Troops
40.	Mu'min	Believer
41.	Fuṣṣilat	Made Plain
42.	Shūrā	Counsel
43.	Zukhrūf	Ornaments
44.	Dukhān	Smoke
45.	Jāthiyah	Kneeling
46.	Aḥqāf	Ahqāf
47.	Muḥammad	Muhammad
48.	Fatḥ	Victory
49.	Ḥujurāt	Apartments
50.	Qāf	Qāf
51.	Dhāriyāt	Scattering
52.	Ṭūr	Mountain
53.	Najm	Star
54.	Qamar	Moon
55.	Raḥmān	Merciful
56.	Wāqi'ah	Inevitable
57.	Ḥadīd	Iron
58.	Mujādilah	Wrangler
59.	Ḥashr	Emigration
60.	Mumtaḥinah	Tried
61.	Ṣaff	Array
62.	Jumu'ah	Assembly
63.	Munāfiqūn	Hypocrites
64.	Taghābun	Mutual Deceit
65.	Ṭalāq	Divorce
66.	Taḥrīm	Prohibition
67.	Mulk	Kingdom
68.	Qalam	Pen
69.	Ḥāqqah	Infallible
70.	Ma'ārij	Steps
71.	Nūḥ	Noah
72.	Jinn	Jinn
73.	Muzammil	Enfolded
74.	Mudaththir	Enwrapped
75.	Qiyāmah	Resurrection
76.	Insān	Man
77.	Mursalāt	Sent Ones
78.	Nabā	News
79.	Nāzi'āt	Those who Drag Forth
80.	'Abasa	He frowned
81.	Takwīr	Folded up
82.	Infiṭār	Cleaving
83.	Taṭfīf	Short Measure
84.	Inshiqāq	Splitting Asunder
85.	Burūj	Starry Sky
86.	Ṭāriq	Night-comer
87.	A'lā	Most High

No.	Title of Sūrah.	Quoted in English as—
88.	Ghāshiyah	Overshadowing
89.	Fajr	Daybreak
90.	Balad	Soil.
91.	Shams	Sun
92.	Lail	Night
93.	Ẓuḥā	Brightness
94.	Inshirāḥ	Expanding
95.	Tīn	Fig
96.	ʻAlaq	Clots of Blood
97.	Qadr	Power
98.	Baiyinah	Clear Evidence
99.	Zalzalah	Earthquake
100.	ʻĀdiyāt	Chargers
101.	Qāriʻah	Blow
102.	Takāthur	Desire of Increasing
103.	ʻAṣr	Afternoon
104.	Humazah	Backbiter
105.	Fīl	Elephant
106.	Quraish	Quraish
107.	Māʻūn	Necessaries
108.	Kauthar	Abundance
109.	Kāfirūn	Unbelievers
110.	Naṣr	Help
111.	Abū Lahab	Abū Lahab
112.	Ikhlāṣ	Unity
113.	Falaq	Dawn
114.	Nās	Men

DATES CONNECTED WITH THE QUR'ĀN.

A.D.		A.H.
570.	Birth of Muḥammad at Mecca.	
576.	He is left an orphan to the care of his paternal uncle Abū Ṭālib.	
595.	Married to Khadaijah	
605.	Becomes guardian of 'Alī and adopts Zaid bin Ḥārith as son.	
610.	Meditations in cave on Mount Ḥirā'.	
611.	First revelation, followed by blank interval (Fatrah).	
613.	Revelations resumed.	
615.	First migration of persecuted Muslims to Abyssinia, and return.	
615.	Temporary concession to idolaters; immediately revoked.	
616.	Second migration of Muslims to Abyssinia.	
617–9.	Muslims under the ban of the Quraish.	
619.	Death of Khadaijah and Abū Ṭālib.	
620.	Unsuccessful mission to Tā'if and vision of believing jinn.	
621.	Twelve believers from Medina pledge obedience to Allāh and the prophet.	
622.	More than seventy give a similar pledge at 'Aqabah.	
622.	Hijrah or flight of Muḥammad and his adherents from Mecca to Medina. The Era of Islām; 20th June, 622. (As the first year of this era begins in the middle of the Christian year, there is often a discrepancy between the relations of A.D. and A.H., *e.g.* May A.D. 623 would fall in A.H. 1, while July of the same year would be dated A.H. 2) .	1
622.	Dec. First attack on Meccan caravans under Ḥamzah's command	1
623.	Followed by five more, of which three under Muḥammad's personal leadership. Divine command to fight the idolaters	2
623.	Fast of Ramaẓan substituted for Day of Atonement . .	2
623.	Mecca as Qiblah instead of Jerusalem	2
624.	Jan. Victory of Muslims over Quraish at Badr . . .	2
624	Feb. Jewish tribe of Banī Qainuqā' driven into exile . .	2
624–5.	Fatimah married to 'Alī. Birth of Ḥasan and Ḥusain .	2
625.	Reverse of Muslims in Battle of 'Uhud	3
625.	Banī Nadhīr (Jews) attacked and driven into exile . . .	4
626.	Muḥammad marries Zainab, the divorced wife of Zaid his adopted son. 'Āyishah accused and defended . . .	5

A.D.		A.H.
627.	Siege of Medina and Battle of the Trench	5
627.	Jewish tribe of Banī Quraizah slaughtered	5
627–8.	Seventeen small expeditions and raids	6
628.	Muḥammad and his followers make the Lesser Pilgrimage as far as Ḥudaibiyah. "Pledge of the Tree"	6
628.	Muḥammad despatches summons to accept Islām to the monarchs of Byzantium, Persia and Abyssinia	7
628.	Conquest of Khaibar	7
629.	The Greater Pilgrimage performed. Muḥammad marries Maimūnah, his tenth wife after Khadaijah's death	7
630.	Conquest of Mecca and destruction of idols at Ka'bah	8
630.	Victory at Ḥunain. Repulse at Ṭā'if	8
630.	Mary the Coptic slave-girl bears a son (Ibrāhīm) to M.	9
630–1.	Deputations of submission from Arabian tribes	9
630.	Submission of Ṭa'if and destruction of idols	9
631.	Proclamation of the "Release," enjoining warfare against idolaters	9
631.	Submission of sundry Christian tribes	9
631.	Farewell Pilgrimage and announcements by M.	10
632.	Sickness and death of M.	11
632–5.	Qur'ān collected into one volume by Zaid ibn Thābit under order from Abu Bakr	11–14
651.	Revision of Qur'ān and establishment of one standard text by order of 'Uthmān	30

COMPARATIVE TABLE OF VERSE NUMBERINGS IN FLUEGEL'S AND IN INDIAN EDITIONS (INCLUDING WHERRY'S EDITION OF SALE'S TRANSLATION) OF THE QUR'ĀN.

S.=Sūrah ; F.=Fluegel verse numbers ; I.=Indian verse numbers.

Only variant numbers are marked ; the others tally. Where the markings tally the first and last Nos. of the identical series are given.

Quotations in this book are according to Fluegel.

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
1	1	1	2	21	23	2	47	50	2	72	77	2	98	104
	5	5		22	24		48	51		73	78		99	105
	6	6		23	25		49	52			79		100	106
		7		24	26		50	53		74	80		101	107
				25	27		51	54		75	81		102	108
2	1	1		26	28		52	55		76	82		103	109
		2		27	29		53	56		77	83		104	110
	2	3		28	30		54	57		78	84		105	111
	3	4		29	31		55	58		79	85		106	112
	4	5		30	32		56	59		80	86		107	113
	5	6		31	33		57	60		81	87		108	114
	6	7		32	34		58	61		82	88		109	115
	7	8		33	35		59	62		83	89		110	116
	8	9		34	36		60	63		84	90		111	117
	9	10		35	37		61	64		85	91		112	118
	10	11		36	38			65		86	92		113	119
	11	12		37	39		62	66		87	93		114	120
	12	13		38	40		63	67		88	94		115	121
	13	14			41			68		89	95		116	122
	14	15		39	42		64	69		90	96		117	123
	15	16		40	43		65	70		91	97		118	124
	16	17		41	44		66	71		92	98		119	125
	17	18		42	45		67	72		93	99		120	126
	18	19		43	46		68	73		94	100		121	127
	19	20		44	47		69	74		95	101		122	128
		21		45	48		70	75		96	102		123	129
	20	22		46	49		71	76		97	103		124	130

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
2	125	131	2	170	175	2	215	218	2	271	268	3	31	34
	126	132		171	176		216	219		272	269			35
	127	133		172	177		217			273	270		32	36
	128	134		173	178		218	220			271		33	37
	129	135		174			219			274	272		34	38
	130	136		175	179		220	221			273		35	39
	131	137		176	180		221			275	274		36	40
	132	138		177	181		222	222		276	275		37	41
	133	139		178	182		234	234		277	276		38	42
	134	140		179	183		235	235			277		39	43
	135	141		180	184		236			278	278		40	44
	136	142		181	185		237	236		286	286		41	45
	137	143		182	186		238	237					42	46
	138			183	187		239	238					43	47
	139	144		184	188		240	239						48
	140	145		185	189		241	240	3	1	1		44	49
	141	146		186	190		242	241			2			50
	142	147		187	191		243	242		2	3		45	51
	143	148		188	192		244	243		3			46	52
	144	149		189	193		245	244		4	4		47	53
	145	150		190	194		246	245			5		48	54
	146	151		191	195		247	246		5	6		49	55
	147	152		192	196		248	247		6	7		50	56
	148	153		193	197		249	248		7	8		51	57
	149	154		194	198		250	249		8	9		52	58
	150	155		195	199		251	250		9	10		53	59
	151	156		196	200		252	251		10	11		54	60
	152	157		197	201		253	252		11	12		55	61
	153	158		198	202		254	253		12	13		56	62
	154	159		199	203		255	254		13	14		57	63
	155	160		200	204		256	255		14	15		58	64
	156	161		201	205		257	256		15	16		59	65
	157	162		202	206		258	257		16	17		60	66
	158	163		203	207		259			17	18		61	67
	159	164		204	208		260	258		18	19		62	68
	160	165		205	209		261	259		19			63	69
	161	166		206	210		262	260		20	20		64	70
	162	167		207	211		263	261		26	26		65	71
	163	168		208	212		264	262		27	27		66	72
	164	169		209	213		265	263			28		67	73
	165	170		210	214		266	264		28	29		68	74
	166	171		211	215		267	265		29	30		69	
	167	172		212	216		268	266			31		70	75
	168	173		213			269	267		30	32		71	76
	169	174		214	217		270				33		72	77

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
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	74	79		119	122		161	166		4	4		47	44
	75	80		120	123		162	167		5	5			45
	76	81		121	124		163	168		6			48	46
	77	82		122	125		164	169		7	6		49	
	78	83			126		165	170		8	7		50	47
	79	84		123	127		166	171		9	8		51	48
	80	85		124	128		167	172		10	9		52	49
	81	86		125	129		168	173		11	10		53	50
	82	87		126	130		169	174		12	11		54	51
	83	88			131		170	175		13			55	52
	84	89		127	132		171	176		to	12		56	53
	85	90		128	133		172	177		16			57	54
	86	91		129	134		173	178		17	13		58	55
	87	92		130	135		174			18	14		59	56
	88	93		131	136		175	179		19	15		60	57
	89	94		132	137		176			20	16		61	58
	90	95		133	138		177	180		21	17		62	59
	91	96		134	139		178	181		22	18		63	60
	92			135	140		179	182		23	19		64	61
	93	97		136	141		180			24	20		65	62
	94	98		137	142		181	183		25	21		66	63
	95	99		138	143		182	184		26	22		67	64
	96	100		139	144		183	185		27	23		68	65
	97	101		140	145		184	186		28	24		69	66
	98	102		141	146		185	187		29	25		70	67
	99				147		186	188		30				68
	100	103		142	148		187	189		31	26		71	69
	101	104		143	149		188	190		32	27		72	70
	102	105		144	150		189	191			28		73	71
	103	106		145	151		190	192		33	29		74	72
	104	107		146			191			34	30		75	73
	105	108		147	152		192	193		35	31		76	74
	106	109		148	153		193			36	32		77	75
	107	110		149	154		194	194		37	33		78	76
	108	111		150	155		195			38	34		79	77
	109	112		151	156		196	195		39	35		80	78
	110	113		152	157			196		40	36		81	79
	111	114		153	158		197	197		41	37		82	80
	112	115		154	159		198	198		42	38		83	81
	113	116		155	160		199			43	39		84	82
	114	117		156	161		200	198		44	40		85	83
	115	118		157	162					45	41		86	84
	116	119		158	163	4	1	1			42		87	85
	117	120		159	164		2	2					88	86

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
4	89	87	4	140	141	5	6	4	5	50	46	5	92	90
	90	88		141	142		7	5		51	47		93	91
	91	89		142	143		8	6		52	48			92
	92	90		143	144		9			53			94	93
	93	91		144	145		10	7		54	49		95	94
	94	92		145	146		11	8		55	50		96	95
	95	93		146	147		12	9		56	51		97	96
	96	94		147	148		13	10		57	52		98	97
	97	95		148	149		14	11		58	53			98
	98	96		149	150		15	12		59	54		99	99
	99	97		150	151		16	13		60	55		100	100
	100	98		151	152		17	14		61	56		101	101
		99		152	153		18	15		62	57			102
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	102	101		154	155		19	17		64	59		103	104
	103	102		155	156		20			65	60		104	105
	104	103		156	157		21	18		66	61		105	106
	105	104			158		22	19		67	62		106	107
	106	105		157	159		23	20		68	63		107	108
		106		158	160		24	21		69	64		108	109
	107	107		159	161		25	22		70	65		109	110
	117	117		160	162		26	23			66		110	
	118	118		161	163		27	24		71	67		111	111
		119		162	164		28	25		72	68		120	120
	119	120		163	165		29	26		73	69			
	120	121		164	166		30	27		74	70	6	1	1
	121	122		165	167		31	28		75	71		65	65
	122	123		166	168		32	29		76	72		66	66
	123	124		167	169		33	30		77	73			67
	124	125		168	170		34	31		78	74		67	68
	125	126		169	171		35	32		79	75		68	69
	126	127		170	172		36			80	76		69	70
	127	128		171			37	33		81	77		70	71
	128	129		172	173		38	34		82	78		71	72
	129	130		173	174		39	35			79		72	73
	130	131		174	175		40	36		83	80		73	74
	131	132			176		41	37		84	81		74	75
	132	133		175	177		42	38		85	82		75	76
	133	134					43	39		86	83		76	77
	134	135					44	40		87	84		77	78
	135	136	5	1	1		45	41		88	85		78	79
	136	137		2	2		46	42			86		79	80
	137	138		3			47	43		89	87		80	81
	138	139		4	3		48	44		90	88		81	82
	139	140		5			49	45		91	89		82	83

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
6	83	84	6	128	129	7	28	29	7	72	74	7	116	119
	84	85		129	130			30		73	75		117	120
	85	86		130	131		29	31		74	76		118	121
	86	87		131	132		30	32		75	77		119	122
	87	88		132	133		31	33		76	78		120	123
	88	89		133	134		32	34		77	79		121	124
	89	90		134	135		33	35		78	80		122	125
	90	91		135	136		34	36		79	81		123	126
	91	92		136			35	37		80	82		124	127
	92	93		137	137		36	38		81	83		125	128
	93	94		162	162		37	39		82	84		126	129
	94	95		163	163		38	40		83	85		127	130
	95	96			164		39	41		84	86		128	131
	96	97		164	165		40	42		85	87		129	132
	97	98		165	166		41	43		86	88		130	133
	98	99					42	44		87	89		131	134
	99	100					43	45		88	90			135
	100	101	7		1		44	46		89	91		132	136
	101	102		1	2		45	47		90	92		133	137
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	104	105		4	5		48	50		93	95		136	140
	105	106		5	6		49	51		94	96		137	141
	106	107		6	7		50	52		95	97		138	142
	107	108		7	8		51	53		96	98		139	143
	108	109		8	9		52	54		97	99		140	
	109	110		9	10		53	55		98	100		141	144
	110	111		10	11		54	56		99	101		142	145
	111	112		11	12		55	57		100	102		143	146
	112	113		12	13		56	58		101	103		144	
	113	114		13	14		57	59		102	104		145	147
	114	115		14	15		58	60		103	105		146	148
	115	116		15	16		59	61			106		147	
	116	117		16	17		60	62		104	107		148	149
	117	118		17	18		61	63		105	108		149	150
	118	119		18	19		62	64		106	109		150	151
	119	120		19	20		63	65		107	110		151	152
	120	121		20	21		64	66		108	111		152	153
	121	122		21	22		65	67		109	112		153	154
	122	123		22	23		66	68		110	113		154	155
	123	124		23	24		67	69		111	114		155	156
	124	125		24	25		68	70		112	115		156	157
	125	126		25	26		69	71		113	116		157	158
	126	127		26	27		70	72		114	117		158	
	127	128		27	28		71	73		115	118		159	159

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
7	165	165	8	36	36	9	61	61	9	106	105	10	27	26
	166	166		37			62			107	106		28	27
		167		38	37		63	62		108	107		29	28
	167	168		39	38		64	63		109	108		30	29
	168	169		40	39		65	64		110	109		31	30
	169	170		41	40		66	65		111	110		32	31
	170	171		42	41		67	66		112	111		33	32
	171	172		43	42		68	67		113	112		34	33
	172	173		44			69	68		114	113		35	34
	173	174		45	43		70	69		115	114		36	35
	174	175		46	44		71	70		116	115		37	36
	175	176		47	45		72	71		117	116		38	37
	176	177		48	46		73	72		118	117		39	38
	177	178		49	47		74	73		119	118		40	39
	178	179		50	48		75	74		120	119		41	40
	179	180		51	49		76	75		121	120		42	41
	180	181		52	50		77	76		122	121		43	42
	181	182		53	51		78	77		123	122		44	43
	182	183		54	52		79	78		124	123		45	44
	183	184		55	53		80	79		125	124		46	45
	184	185		56	54		81	80		126	125		47	46
	185	186		57	55		82	81		127	126		48	47
	186	187		58	56		83	82		128	127		49	48
	187			59	57		84	83		129	128		50	49
	188	188		60	58		85	84		130	129		51	50
	190	190		61	59		86	85					52	51
	191	191		62	60		87	86	10	1	1		53	52
		192		63	61		88	87		9	9		54	53
	192	193		64	62		89	88		10	10		55	54
	193	194			63		90	89		11			56	55
	194	195		65	64		91	90		12	11		57	56
	195	196		66	65		92	91		13	12		58	57
	196	197		67	66		93	92		14	13		59	58
	197	198		68	67		94	93		15	14		60	59
	198	199		69	68		95	94		16	15		61	60
	199	200		70	69		96	95		17	16		62	61
	200	201		71	70		97	96		18	17		63	62
	201	202		72	71		98	97		19	18		64	63
	202	203		73	72		99	98		20	19		65	64
	203	204		74	73		100	99		21	20		66	65
	204	205		75	74		101	100		22	21		67	66
	205	206		76	75		102	101		23	22		68	67
							103	102		24	23		69	68
8	1	1	9	1	1		104	103		25	24		70	69
	35	35		60	60		105	104		26	25		71	70

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
10	72	71	11	34	32	11	78	76	11	120	118	13	32	32
	73	72		35	33		79	77			119		43	43
	74	73		36	34		80	78		121	120			
	75	74		37	35		81	79		122	121	14	1	1
	76	75		38	36		82	80			122		8	8
	77	76		39	37		83	81		123	123		9	9
	78	77		40	38		84	82					10	
	79	78		41	39			83	12	1	1		11	10
	80	79		42	40		85	84		95	95		12	
		80		43	41		86	85		96	96		13	11
	81	81		44	42		87	86		97			14	
	109	109		45	43		88			98	97		15	12
				46	44		89	87		99	98		16	13
11	1	1		47	45		90	88		100	99		17	14
	4	4		48	46		91	89		101	100		18	15
	5			49	47		92	90		102	101		19	16
	6	5		50	48		93	91		103	102		20	17
	7			51	49		94	92			103		21	18
	8	6		52	50		95	93		104	104		22	19
	9			53	51		96			111	111		23	20
	10	7		54	52		97	94					24	21
	11	8		55			98	95	13	1	1		25	
	12	9		56	53		99	96		4	4		26	22
	13	10		57	54			97		5	5		27	
	14	11		58	55		100	98		6			28	23
	15	12		59	56		101	99		7	6		29	24
	16	13		60	57		102	100		8	7		30	25
	17	14		61	58		103	101		9	8		31	26
	18	15		62	59		104	102		10	9		32	27
	19	16		63	60		105	103		11	10		33	28
	20	17		64	61		106	104		12	11		34	29
	21	18		65	62		107	105		13	12		35	30
	22	19		66	63		108	106		14	13		36	31
		20		67	64		109	107		15	14			32
	23	21		68	65		110	108		16	15		37	33
	24	22		69	66		111	109		17	16			34
	25	23		70	67		112	110		18	17		38	35
	26	24		71	68		113	111			18		39	36
	27	25		72	69		114	112		19	19		40	37
	28	26		73	70		115	113		27	27		41	38
	29	27		74	71		116	114		28	28			39
	30	28		75	72		117	115			29		42	40
	31	29		76	73		118	116		29	30			41
	32	30		77	74		119	117		30	31		43	42
	33	31			75					31			44	43

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
14	45		16	51	49	16	96	94	17	16	15	17	60	58
	46	44		52	50		97	95		17	16		61	59
		45		53	51		98	96		18	17		62	60
	47	46		54	52		99	97		19	18		63	61
	48	47		55	53		100	98		20	19		64	62
	49	48		56	54		101	99		21	20		65	63
	50	49		57	55		102	100		22	21		66	64
	51	50		58	56		103	101		23	22		67	65
		51		59	57		104	102		24	23		68	66
	52	52		60	58		105	103		25	24		69	67
				61	59		106	104		26	25		70	68
15	1	1		62	60		107	105		27			71	69
	99	99		63	61		108	106		28	26		72	70
16	1	1		64	62		109	107		29	27		73	71
	20	20		65	63		110	108		30	28		74	72
	21			66	64			109		31	29		75	73
	22	21		67	65		111	110		32	30		76	74
	23	22		68	66		112	111		33	31		77	75
	24			69	67		113	112		34	32		78	76
	25	23		70	68		114	113		35	33		79	77
	26	24		71	69		115	114		36	34		80	78
	27	25		72	70		116	115		37	35		81	79
	28	26		73	71		117	116		38	36		82	80
	29	27		74	72		118	117		39	37		83	81
	30	28		75	73		119	118		40	38		84	82
	31	29		76	74		120	119		41	39		85	83
	32	30		77	75		121	120		42	40		86	84
	33	31		78	76		122	121		43	41		87	85
	34	32		79	77		123	122		44	42		88	86
	35	33		80	78		124	123		45	43		89	87
	36	34		81	79		125	124		46	44		90	88
	37	35		82	80		126	125		47	45		91	89
	38	36		83	81		127	126		48	46		92	90
	39	37		84	82		128	127		49			93	91
	40	38		85	83			128		50	47		94	92
	41	39		86	84					51	48		95	93
	42	40		87	85	17	1	1		52	49		96	94
	43	41		88	86		8	8		53	50		97	95
	44	42		89	87		9	9			51		98	96
	45	43		90	88		10			54	52		99	97
	46	44		91	89		11	10		55	53		100	98
	47	45		92	90		12	11		56	54		101	99
	48	46		93	91		13	12		57	55		102	100
	49	47		94	92		14	13		58	56		103	101
	50	48		95	93		15	14		59	57		104	102

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
17	105	103	18	34	36	18	79	80	19	29	28	19	74	73
	106	104		35	37		80	81		30	29		75	74
		105		36	38		81	82		31	30		76	75
	107	106		37	39		82	83		32	31		77	
	108	107		38	40		83	84		33	32		78	76
		108		39	41			85		34	33		79	
	109	109		40	42		84	86		35	34		80	77
	111	111		41	43		85			36	35		81	78
				42	44		86	87		37	36		82	79
18	1	1		43	45		87	88		38	37		83	80
	2	2		44	46		88	89		39	38		84	81
		3		45	47		89	90		40	39		85	82
	3	4		46	48		90	91		41	40		86	83
	4	5		47	49		91	92		42	41		87	84
	5	6		48	50		92	93		43	42		88	85
	6	7		49	51		93	94		44	43		89	86
	7	8		50	52		94	95		45	44		90	87
	8	9		51	53		95	96		46	45		91	88
	9	10		52	54		96	97		47	46			89
	10	11		53	55		97	98		48	47		92	90
	11	12		54	56		98			49	48		93	91
	12	13		55	57		99	99		50	49			92
	13	14		56			110	110		51	50		94	93
	14	15		57	58					52	51			94
	15	16		58	59	19	1	1		53	52		95	95
	16	17		59	60			2		54	53		98	98
	17	18		60	61		2	3		55	54			
	18	19		61	62		3	4		56	55	20	1	1
	19	20		62	63		4			57	56			2
	20	21		63	64		5	5		58	57		2	3
	21	22		64	65		6	6		59	58		3	4
	22			65	66		7	7		60	59		4	5
	23	23		66	67		8			61	60		5	6
		24		67	68		9	8		62	61		6	7
	24	25		68	69		10	9		63	62		7	8
	25	26		69	70		11	10		64	63		8	9
	26	27		70	71		12	11		65	64		9	10
	27	28		71	72		13	12		66	65		10	
	28	29		72	73		14	13		67	66		11	11
	29	30		73	74			14		68	67		14	14
	30	31		74	75		15	15		69	68		15	15
	31	32		75	76		25	25		70	69		16	
		33		76	77		26	26		71	70		17	16
	32	34		77	78		27			72	71		18	17
	33	35		78	79		28	27		73	72		19	18

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
20	20	19	20	66	63	20	112	113	21	54	53	22		42
	21	20		67	64		113	114		55	54		43	43
	22	21		68	65		114	115		56	55			44
	23	22		69	66		115	116		57	56		44	45
	24	23		70	67			117		58	57		45	46
	25	24		71	68		116	118		59	58		46	47
	26	25		72	69		117	119		60	59		47	48
	27	26		73	70		118	120		61	60		48	49
	28	27		74	71		119	121		62	61		49	50
	29	28		75	72		120	122		63	62		50	51
	30	29			73		121	123		64	63		51	52
	31	30		76	74		122			65	64		52	53
	32	31		77	75		123	124		66	65		53	54
	33	32		78	76		124			67	66		54	55
	34	33		79	77		125	125			67		55	56
		34		80			135	135		68	68		56	57
	35	35		81	78					112	112		57	58
	38	38			79	21	1	1					58	59
	39			82	80		27	27	22	1	1		59	60
	40	39		83	81		28	28		17	17		60	61
	41			84	82		29			18	18		61	62
	42	40		85	83		30	29		19			62	63
	43	41		86	84		31	30		20	19		63	64
	44	42		87	85		32	31		21	20		64	65
	45	43		88	86		33	32			21		65	66
	46	44		89			34	33		22	22		66	67
	47	45		90	87		35	34		24	24		67	68
	48	46			88		36	35		25	25		68	69
	49	47		91	89		37	36		26			69	70
	50	48		92	90		38	37		27	26		70	71
	51	49		93	91		39	38		28	27		71	72
	52	50		94	92		40	39		29	28		72	73
	53	51			93		41	40		30	29		73	74
	54	52		95	94		42	41		31	30		74	75
	55	53		96	95		43	42		32	31		75	76
	56	54			96		44	43		33	32		76	77
	57	55		97	97		45	44		34	33		77	78
	58	56		105	105		46	45		35	34		78	
	59	57		106	106		47	46		36	35			
	60	58			107		48	47		37	36	23	1	1
	61	59		107	108		49	48		38	37		26	26
	62	60		108	109		50	49		39	38		27	
	63	61		109	110		51	50		40	39		28	27
	64			110	111		52	51		41	40		29	28
	65	62		111	112		53	52		42	41		30	29

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
23	31	30	23	76	74	24	1	1	25	13	12	25	58	56
	32	31		77	75		13	13		14	13		59	57
	33	32		78	76		14	14		15	14		60	58
	34	33		79	77			15		16	15			59
	35			80	78		15	16		17	16		61	60
	36	34		81	79		16	17		18	17		62	61
	37	35		82	80		17	18		19	18		63	62
	38	36		83	81		18	19		20	19		64	63
	39	37		84	82		19			21			65	64
	40	38		85	83		20	20		22	20		66	65
	41	39		86	84		43	43		23	21			66
	42	40		87	85		44	44		24	22		67	67
	43	41		88	86			45		25	23		77	77
	44	42		89	87		45	46		26	24			
	45	43		90	88		46	47		27	25	26	1	1
	46	44		91	89		47	48		28	26			2
	47	45		92	90		48	49		29	27		2	3
	48	46		93	91		49	50		30	28		3	4
	49	47		94	92		50	51		31	29		4	5
	50	48		95	93		51	52		32	30		5	6
	51	49		96	94		52	53		33	31		6	7
	52	50		97	95		53	54		34	32		7	8
	53	51		98	96		54	55		35	33		8	9
	54	52		99	97		55	56		36	34		9	10
	55	53		100	98		56	57		37	35		10	11
	56	54		101	99		57	58		38	36		11	12
	57	55		102	100		58	59		39	37		12	13
	58	56		103	101		59	60		40	38		13	14
	59	57		104	102		60	61		41	39		14	15
	60	58		105	103		61			42	40		15	16
	61	59		106	104		62	62		43	41		16	17
	62	60		107	105		64	64		44	42		17	18
	63	61		108	106					45	43		18	19
	64	62		109	107	25	1	1		46	44		19	20
	65	63		110	108		2	2		47	45		20	21
	66	64		111	109		3	3		48	46		21	22
	67	65		112	110		4			49	47		22	23
	68	66		113	111		5	4		50	48		23	24
	69	67		114	112		6	5		51	49		24	25
	70	68		115	113		7	6		52	50		25	26
	71	69		116	114		8	7		53	51		26	27
	72	70			115		9	8		54	52		27	28
	73	71		117	116		10	9		55	53		28	29
	74	72			117		11	10		56	54		29	30
	75	73		118	118		12	11		57	55		30	31

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
26	31	32	27	55	54	28	3	4	29	21	22	30	9	10
	32	33		56	55		4	5		22	23		10	11
	33	34		57	56		5	6		23	24		11	12
	34	35		58	57		6	7		24	25		12	13
	35	36		59	58		7	8		25	26		13	14
	36	37		60	59		8	9		26	27		14	15
	37	38		61	60		9	10		27	28		15	16
	38	39		62	61		10	11		28	29		16	17
	39	40		63	62		11	12		29	30		17	18
	40	41		64	63		12	13		30	31		18	19
	41	42		65	64		13	14		31	32		19	20
	42	43		66	65		14	15		32	33		20	21
	43	44		67			15	16		33	34		21	22
	44	45		68	66		16	17		34	35		22	23
	45	46		69	67		17	18		35	36		23	24
	46	47		70	68		18	19		36	37		24	25
	47	48		71	69		19	20		37	38		25	26
	48	49		72	70		20	21		38	39		26	27
	49			73	71		21	22		39	40		27	28
	50	50		74	72		22	23		40	41		28	29
	226	226		75	73		23			41	42		29	30
	227	227		76	74		24	24		42	43		30	31
	228			77	75		88	88		43	44		31	32
				78	76					44	45		32	33
27	1	1		79	77	29	1	1		45	46		33	34
	2	2		80	78		2	2		46	47		34	35
		3		81	79			3		47	48		35	36
	3	4		82	80		3	4		48	49		36	37
	4	5		83	81		4	5		49	50		37	38
	5	6		84	82		5	6		50	51		38	39
	6	7		85	83		6	7		51	52		39	40
	7			86	84		7	8		52			40	41
	8	8		87	85		8	9		53	53		41	42
	43	43		88	86		9	10		69	69		42	43
	44	44		89	87		10	11					43	44
	45			90	88		11	12					44	45
	46	45		91	89		12	13	30	1	1		45	46
	47	46		92	90		13	14			2		46	47
	48	47		93	91		14	15		2	3		47	48
	49	48		94	92		15	16		3	4		48	49
	50	49		95	93		16	17		4	5		49	50
	51	50					17	18		5	6		50	51
	52	51	28	1	1		18	19		6	7		51	52
	53	52			2		19	20		7	8		52	53
	54	53		2	3		20	21		8	9		53	54

S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.	S.	F.	I.
30	54		32	5	6	34	26	27	35		19	36	14	15
	55	55		6	7		27	28		20	20		15	16
	56	56		7	8		28	29			21		16	17
	60	60		8	9		29	30		21	22		17	18
31		1		9	10		30	31			23		18	19
	1	2		10			31	32		22	24		19	20
	2	3		11	11		32	33		23	25		20	21
	3	4		30	30		33	34		24	26		21	22
	4	5					34	35		25	27		22	23
	5	6	33	1	1		35	36			28		23	24
	6	7		40	40		36	37		26	29		24	25
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THERE is, of course, a great mass of works on the Qur'ān, but being here concerned with the Teachings of the Qur'ān as such, I only refer to works on that subject or closely allied to it.

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The best edition for the Western student is *Corani Textus Arabicus*, edited by Gustavus Fluegel, Leipzig, 1858, third edition, often reprinted. A handy edition has been published by the Ahmadiya Mission at Woking, entitled *The Holy Qur'an* (Islamic Review Office, 1917). It contains the Arabic text side by side with an English translation, revised in the sense of the Ahmadiya tenets by Maulvi Muhammad Ali. Dr. Fluegel also compiled a *Concordantia Corani* (Leipzig, 1842). *Miftāḥul Qurān*, by the Rev. Ahmad Shah, contains a Concordance with a complete Glossary, giving meanings both in English and Urdu (Lazarus and Co., Benares, 1906).

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The earliest is by G. Sale, *The Koran*. It appeared first in 1734, and has often been reprinted. It is reproduced, together with Sale's *Preliminary Discourse* in the *Commentary*, edited by the Rev. E. M. Wherry, D.D., in Trübner's Oriental Series, 1882–6. *The Qur'an*, by E. H. Palmer, appeared in two volumes in the Sacred Books of the East Series (1880); and in one volume by Oxford Clarendon Press, 1908. *The Koran*, by the Rev. J. M. Rodwell, has been published in several editions. The handiest is Dent's in "Everyman's Library." It has the surahs arranged in chronological order.

INTRODUCTIONS TO THE QUR'ĀN.

It is impossible to separate entirely between the biographies of Muhammad and treatises on the teaching of the Qur'ān. The biographies mentioned are those which contain a substantial element dealing with the distinctive teaching of the book.

Geschichte des Qorans, by Theodor Noeldeke (second edition, Leipzig, 1909), is still the leading work on the history of the book. *The Historical Development of the Qur'an* (S.P.C.K.), by Edward Sell,

follows Noeldeke's arrangement with plentiful textual quotations. The *Original Sources of the Quran*, by W. St. Clair Tisdall (S.P.C.K., 1905), and *Judaism and Islam*, by Abraham Geiger (Simpkins, 1898), deal with derivation from previous religions. The *Life of Mahomet*, by Sir William Muir (Smith, Elder, 1894). *Das Leben und die Lehre des Mohammad*, by Adolf Sprenger (Berlin, 1869), and *Mohammed*, Part I., his Life, by H. Grimme (Münster, 1892), contain valuable sections on development and teaching. Good introductions are given in Weil's *Einleitung in den Koran* (Leipzig, 1878), and in the articles "Koran" and "Qur'an" in the *Encyclopaedia Britannica*, and the *Encyclopaedia of Religion and Ethics*, and in Hughes' *Dictionary of Islam*.

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The teaching of the Qur'ān as a whole is ably presented in *Mohammed* (Part II.), by Hubert Grimme (Münster, 1895), comprising a short introduction and a *System of Quranic Theology*. More or less partial treatments are given in the following, as shown by their titles: *Christologie des Korans*, by Gerok; *Mohammeds Lehre der Offenbarung*, by Pautz; *The Coran* (its composition and teaching, and the testimony it bears to the Holy Scriptures) by Sir William Muir (S.P.C.K., 1878). The pamphlets in the "Islam Series" of the Christian Literature Society for India (1914 ff.), on the *Quranic Doctrine* of *God*, of *Man*, of *Sin*, and of *Salvation*, by W. R. W. Gardner, are the best studies in English on these subjects. There is also a good study on *The Holy Spirit in Qur'an and Bible*, by C. G. Mylrea and I. Abdul Masih. In *The Moslem Doctrine of God* and *The Moslem Christ*, by S. M. Zwemer, we come to the line where the theology of the Traditions is fused with that of the Qur'an. The most complete monograph on the "Beautiful Names of God" is the article by J. W. Redhouse in the *Journal of the Royal Asiatic Society*, 1880, pp. 1–69.

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